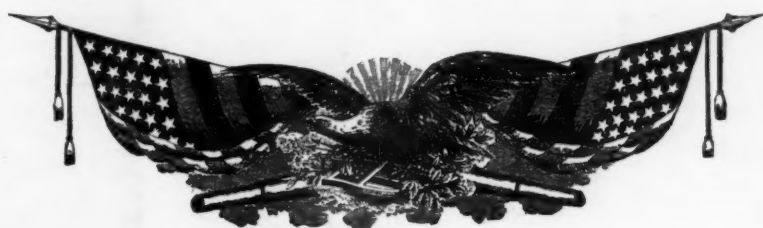


CHURCH MANAGEMENT

A Journal of Parish Administration



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Who more than self their country loved,
And mercy more than life,
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May God thy gold refine,
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And every gain divine.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.
—Katherine Lee Bates

MAY, 1927

Vol. III No. 8

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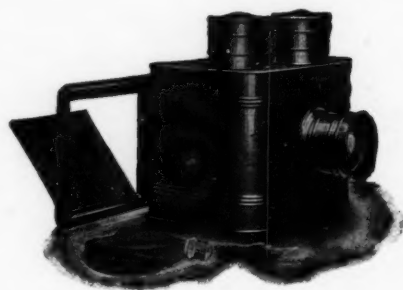
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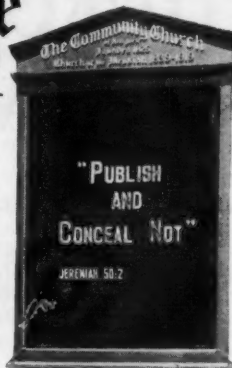
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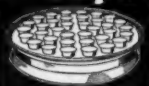
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CHURCH MANAGEMENT

M A Y
1927

Special Days

	Page
The Reverie of Mother Machree—Truman H. Woodward	455
Musical Memorial Service—Richard Pengilly	456
What to Do in May	465
The Lady with the Lamp—Paul H. Yourd	465

Parish Administration

Some Basic Principles of Church Support—William L. Crow	445
Keeping Up with the Post Office	446
Persistent Publicity	446
The Minister's Organization—Robert Cashman	447
Making a Graph	450
What is Religious Publicity—William H. Leach	457
Prayer Meeting on Wheels	457
Ask Dr. Beaven	461
Our Ungainly Ritualism	466
The Church and the Newspaper—John T. Brabner Smith	467
Court Decisions and the Church—Arthur L. Street	471
\$\$ Tips	486-488
Effective Methods and Tactics	458-460-484

The Preacher

When Day is Done	448
Factors in Ministerial Success (Enterprise)—J. W. G. Ward	449
Why I want a D. D.	461
What the Minister Should Know About Morbid States—Frank Pitt	472

Religious Education

Tour of the Bible	458
Moving Pictures and the Church	457
King of Kings—George Reid Andrews	458
The Changing Situation in China—Sidney L. Gulick	462
Tying Children Up to the Church	466

Material for Sermons

The Fine Art of Living Together—A. W. Beaven	443
Illustrative Diamonds	463-464
Some Mother's Day Sentiments	470
Pith and Point	489
Quotable Verse	450-455-460-471

Selected Sermons

Courtship—Joke or Sacrament—A. W. Beaven	444
A Mother's Faith and a Mother's Love—James Dalton Morrison	469
Humility—(Sermon for Children)—Alfred Barratt	468

Editorial Pages

The Jam in Religious Books—Any Kind of Publicity is Good—I Become an Usher—A Left Handed Compliment—Too Much Absorption—Sound Advice—Censorship	460-461
---	---------

Book Broadcastings	475-476-478-479-480-481
--------------------	-------------------------

Vital News Notes	482-484-485
------------------	-------------

The Editor's Drawer

A man has just advised me that he is a most regular church attendant. He attends regularly every Easter Sunday morning. You had a lot of such folks in your services Easter Sunday.

But they won't be there next Sunday nor the next. This is really a serious condition confronting the churches. Why should church life begin to die with the celebration of the resurrection?

We have been shortening the church year at both ends. It is time that something is done to extend it later into the spring and summer. With all the special days ahead the church should build its program for at least two full months. The "What to Do in May" page gives you the special days for May. Then in June there will be Children's Day and Commencement offering more opportunities.

Yours for a longer church year.



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William H. Leach—Editor-in-Chief
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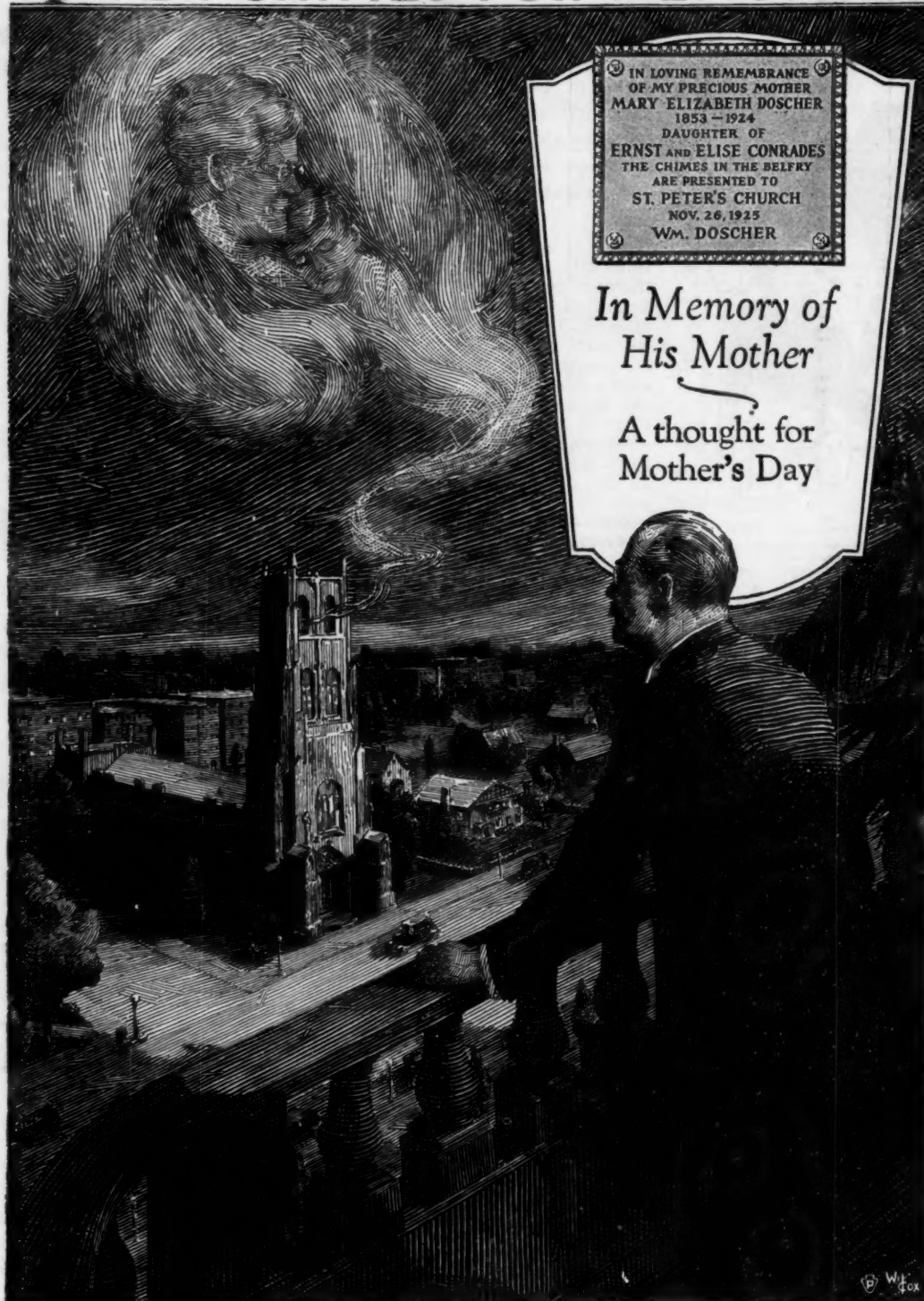
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VOLUME III
NUMBER 8

CHURCH MANAGEMENT

M A Y
1927

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

The Fine Art of Living Together*

By A. W. Beaven

IF an honest man is the noblest work of heaven, a worthy and happy home is the noblest work of earth. Certain it is that such a home is one of the greatest blessings to the world and to those connected with it. If life in the family circle is satisfactory the members of that home can face almost anything undaunted. If it is unsatisfactory, particularly if it is marked by dissension and strife, everything else in life, for those involved in that strife, is undertaken under a handicap.

The achievement of satisfactory relationship in home life, therefore, is a consummation worthy of any sacrifice.

It will be admitted at once that it primarily depends upon the two who enter wedlock. No one can produce this desirable result unless they do, and no one else can prevent this result unless they acquiesce.

Therefore, if they can learn "the fine art of living together" so that in their home this glorious objective of a happy and permanent home life can be achieved, they will have gained a great goal. The necessity for their definite attempt to learn it is more urgent today than ever.

The inner ties that bind the home together must be steadily increased these days to offset the decreasing pressure of the forces from without which in years gone by could be relied upon to aid in maintaining the unity of the two in the home relationship. The high walls of a Gothic cathedral, when subjected to the spreading pressure from the roof, placed on them, must be kept in place either by pressure from without as in the case of the flying buttresses often used in Medieval construction, or by some form of tying the walls together from within. If in any given type of construction the pressure from without is withdrawn, more tying

power must be added from within.

The modern marriage relationship faces the same problem. Much of the old external pressure is being withdrawn. Economic compulsion which made women tend to remain loyal because it was their only way of support; social compulsion, which threatened them with ostracism if they were divorced; moral compulsion, which ex-

They have stabilized the relationship because they wanted to, not because they were compelled to.

To the writer this current need of modern home life is simply another argument why we should each in our homes stress the value of learning "the fine art of living together," emphasizing the graces of attraction rather than bonds of legal compulsion, and also an argument why any one of us who is in a position to guide youth in forming its ideals should aid them in learning this finest of the fine arts both before and after they embark on the great adventure of wedded life. That this example and ministry is greatly needed no one can deny.

I am no pessimist about the American home, but one does not need to ignore the vast number of happy homes to recognize that

there are millions of homes in America today so unsatisfactory that they actually go to pieces under the strain. The proportion of divorces to marriage is a constantly increasing one.

In addition to those homes that actually come to an open break there are hundreds of thousands more that come near the edge of disruption, and still thousands more that are going on at a small rate of efficiency so far as happiness is concerned.

This unsatisfactory solution of the problem of home relationships carries with it heavy penalties for all concerned. The results for husband and wife are too obvious to need comment. Both of them, daily, pay the price of this unhappy situation. Not so many have seen clearly, however, how tremendous is the penalty such a home inflicts upon the children. But common sense will point it out and court records will show that a great deal of juvenile delinquency can be traced directly to these unsatisfactory relations

(Continued on Page 444)

Many questions have come to this journal regarding the fireside talks of Dr. Beaven. It was largely through our urging that he consented to incorporating them in a volume for his fellow ministers. We are giving here the introductory chapter of the book and also one of the talks as a case presentation of the subject.

erted the restraint of religious creed and moral teaching; legal compulsion which made divorce almost impossible, these and other outside factors are not as efficacious today as formerly, in promoting the permanency of the married relationship.

Therefore, if we admit the danger of an unstabilized home life and the value of permanency in that relationship, there is all the greater reason why the two who enter wedlock today should strengthen the inner ties which bind them together.

This development from within, as over against pressure from without has, of course, the great advantage that the two who remain together in wedded life because of these ties are themselves developed and are supremely contented and happy in the home ties.

*From a volume *The Fine Art of Living Together* by A. W. Beaven, published by the George H. Doran Company (\$1.50) and used by special permission from the publisher.

Courtship—Joke or Sacrament

By A. W. Beaven

THE hope of a happy life together depends, as we know, on the two folks in-volved and the attitude they take toward each other. Courtship gives a chance for this attitude to evidence itself. If the attitude is wrong it would be better for all concerned if the home were never started. We should like here to put a halo around this experience of courtship and make it so sacred that the frivolous and profane would hesitate before going on. Courtship should be a kind of "Holy place" in which we stand before entering the "Holy of Holies" of the home. If no mood of sacredness impresses us in courtship we had better not go further lest we find the door of the inner sanctuary closed to us. And where else should the note of sacredness be more appropriate?

The experience of love-making is one of the most important experiences in which human personalities are ever involved. It is one of the most dominating of all our interests. Even the motives of hunger or the preservation of life itself hardly surpass love as a great driving force in human experience. Among all races of people appearing in history the mating instinct has afforded a primary interest. If we believe in God and believe that He created us and endowed us with the instincts and interests that we find so generally evident, no one of us can doubt how deeply interested He must be in our worthy use of this love element of life with which He has equipped us. Surely, therefore, if human beings need to, and can, expect guidance and help from their Creator in any experience of life, they certainly need to seek that guidance and obtain that help in this matter of proper mating, for all subsequent life is tremendously affected by the choice made at this time.

It is depressing to any thoughtful person when a light or frivolous attitude is taken by young people toward courtship. In Scripture two great contrasting courtships stand out. One is the courtship of Samson in which he looked upon a girl, was favorably impressed with her physical attractiveness and said with impetuous insistence to his parents: "Get her for me." The tragic results of that ill-considered courtship are familiar to every reader of the Bible. The contrasting courtship that stands over against this is the courtship of Jacob and Rachel. The patient, judicial and high-minded purpose that is evident in Jacob's attitude rises to a high level for any age, and no words in any literature bear evidence

of any higher plane to which love-making can be carried than is indicated in those words of Scripture: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). A love that was so deep that it made her memory, after her death, a constant inspiration in his life. When at last, he came toward the sunset and evening star his mind turned back and he passed again in memory by the oak where in years gone by he had buried her. Even when he was giving his final blessing to his sons he paused in the midst of that solemn ceremony and paid his tribute to Rachel's affection that had blessed him even after she had gone.

If more courtships could be carried on in the spirit of Jacob and Rachel we would have fewer wrecked homes and broken hearts today. It is the attitude of Samson that has always brought its penalty. It has its counterpart today. We see a young man becoming enamored with a pretty face or feeling a thrill upon the dance floor; or a young woman seeing that he has a big car, or is a fine dancer, and they decide post-haste that these form an adequate basis for rushing to the minister and getting married. That is a flimsy foundation upon which to start a home. Can we wonder that such marriages go to pieces sometimes almost before they get well started?

As a minister I have been shocked time and again by the light and frivolous reasons given by young people as to why they felt they should get a marriage license and begin home life together.

A doughboy overseas told me that he had married a little French girl because when billeted in their home in France she had been so nice to him when he had been sick that he felt he had to do something for her and, not having any money to give her made up his mind that he should marry her and he did. No wonder our divorce courts have been busy cleaning up the wreckage of such actions. And yet the reason put forward by this doughboy as a basis for marriage was soundness itself compared with some of the excuses given by others here. A young man, 24 years of age, apparently in sound mind, came to me a short time ago to see if I could help him find an attorney who could help him annul a marriage that he had contracted only two months before. When asked why he had contracted it he said that he had met the girl one afternoon and she

looked so pretty he asked her to take a ride. He had spent all his ready cash on taxicab fares taking her around the parks. After they had finished the ride she suggested that they get married. He hated to disappoint her, so they went and got a license and got married.

One wonders how much this light and trashy attitude towards the marriage relationship is the product of our movies, our cheap novels, magazines and newspapers, but may it not grow, too, out of utterly unworthy ideals of courtship and wedlock created by the conversation of older people and the joking and twitting of married people? Would to God something might be said that would make young America realize that no enterprise is more genuinely sacred than courtship nor should any other experience be entered upon with a more earnest desire that the parties associated with it be guided by the eternal wisdom that God is ready to place at our disposal when we are willing to seek His will.

Fine Art of Living Together

(Continued from Page 443)

between the parents. Judges emphasize the demoralizing effect on children of the testimony in divorce trials about their parents. Social workers point out how often the children of divorced parents respect neither father nor mother, feel little restraint from either side because each parent embitters the child against the other with the result that a headstrong and willful child is raised to become a danger to society. Mental specialists testify to the number of evil effects that come from the relationship of step-parent when re-marriage takes place. The price of home unhappiness in terms of blighted childhood is a staggering figure.

Not every one realizes, either, how great is the penalty society faces for conditions of this sort. It has thrown back upon it much of the actual expense that grows out of juvenile delinquency and other evil by-products of parental failure.

No argument would be needed to prove also that strife between the parents in the home must tend to perpetuate itself in future homes founded by their children. Failure in parental co-operation, particularly when resting upon causes that are evidently reasons for suspicion and jealousy, cannot help but send the children out into life with distorted views of what home life should be.

Further, such unhappy homes tend to contaminate the ideals in the circle of friends with which these people move, and thus spread the disease farther through society.

(Continued on Page 454)

Some Basic Principles of Church Support

By William L. Crow, A.M., J.D.

WE had built a magnificent new church, majestic in its design, splendid in its appointments, and scientifically precise in its mechanical construction and operation. But in its financial support we were living in the seventeenth century. Giving was spare, inequitable, and unsystematic. (It may be appropriate to add that we are not, financially speaking, yet living in the twentieth century.) The contrast was nothing less than astounding. It was to rectify such an inconsistency, to relieve ourselves of a large amount of worry, to educate our congregation in the field of church support, and to put our subscriptions* on a scientific basis, that a financial plan was evolved. That it has met with more than a modicum of success, and is the beginning, it is thought, of a membership educative process, justifies, perhaps, this presentation for the possible assistance of churches seeking financial guidance.

A church is a little like an individual so far as finances are concerned. It was Micawber who mourned that if the annual income of a person is twenty pounds and the annual expenditure nineteen pounds, six shillings, the result is misery. That applies to a church only when a very substantial difference is discovered between income and outgo, for the current practice in many places is quietly to ask one or more wealthy members of the congregation to make up the difference when it can be done without too much embarrassment. But such a method, it should be admitted, is not of a nature to build up church financial morale, and has a great tendency to produce a variety of parasites.

The basic principles of church support are declared to be these: (a) an equitable distribution of the financial load; (b) the means for determining a member's share of the support; (c) a degree of familiarity with the financial program among the members; (d) regularity of contributions by the members; and (e) the encouragement of the children of the church to develop the habit of systematic subscribing. This article shall be confined to a discussion of the first three enumerated.

To begin with, the church expendi-

tures must be estimated for the fiscal year, followed by a presentation to the members of the congregation, including an explanation of the principal items of expense. When people are informed as to what they are buying they are much more likely to subscribe in greater amounts and with a greater degree of cheerfulness. Next, the combined annual incomes of the members must be determined upon with as great a degree of accuracy as possible. Naturally, there is a very close correlation

I know that you will say that this neglects several things. It doesn't emphasize stewardship, education nor the tithe. Yet I submit that it is the finest analysis of the actual revenue producing resources of a congregation that I have seen. What do you say?

between the amount of the obligation and the ability of the congregation to meet it. It is not at all difficult to arrive at a rather close estimate of the total income of the members. This can be done by a small committee which knows pretty well the possessions, employment, and general financial standing of the people of the congregation. While the estimates of individual member's incomes will in many cases be incorrect, the law of average will make it possible to arrive at a total which will closely approximate the actual.

Having determined upon the two items, viz., the annual church expenditure and the total annual member income, the next process is to determine what percentage of gross income for each individual must be contributed in order to balance the budget. Let us suppose, for example, that the estimated expense per annum of the church is \$20,000 and that the estimated total annual income of the members of the church is \$1,000,000. It is immediately evident by a simple arithmetical computation that if we treat everybody alike that each \$1,000 of gross income must pay \$20 to the support of the church, or, in other words, the subscriptions must equal 2 per cent of the gross annual income. Again, it is evident that a straight payment of 2 per cent by every member of the congregation regardless of the total amount of his income would be unfair. Or, to put the matter differently, the most equit-

able plan would incorporate the principle of graduation, the small incomes paying less than two per cent, and the larger incomes more than two per cent. Let us assume that the average estimated income of the members of the congregation is \$2,500 per annum. It is this income that must pay the two per cent, the incomes beneath it paying less, and those above paying more. For members whose incomes are less than \$1,000 per annum no computation is made for reasons that are obvious; and for those whose incomes are above \$10,000 again no computation is made inasmuch as they are generally called upon at times to subscribe rather liberally to the financing of special projects.

The suggested unit of contribution is indicated at \$13, or twenty-five cents a Sunday. The reason for the adoption of such unit is to get the members of the congregation out of the habit of

thinking in terms which are too small for the worthy support of a comparatively large church. An additional benefit is reflected in the simplification of the bookkeeping. When the matter is properly presented, the percentage of cooperation is very large. There are spaces in the subscription card, however, for those who do not wish to follow the printed schedule.

In keeping with the above enumerated principles the following chart was printed and distributed among the church members, followed by a proper explanation at an assembly containing representatives from a majority of the families.

Chart Suggesting the Amount of Contribution Per Family Head to the First Methodist Church of Appleton

A member of a church naturally asks this question in making his annual pledge: What is my fair share of the support? The following table has been prepared after a thorough investigation to answer the question. In the very nature of things, this table cannot apply with a sharp degree of precision to any particular family, due to the fact that different families are surrounded by different conditions at different times. However, it does represent the average; and the subscriptions must reach the amount designated or the budget will not balance. This is not an attempt to indicate what your subscription should be, but to present you with a valuable guide. The basis of the calculation has been a family of four subscribing to the First Methodist Church of Appleton for the purpose of defraying current expenses for the fiscal year of 1926-27. Benevolences are

*The expression "subscription" is used instead of "gifts" or "contributions," as it is erroneous to speak of a church member "giving" to the support of his own church.

not included, and must be taken care of separately. The yearly income in the first column represents the yearly gross personal income of the head of the family. This gross personal income may be made up of proceeds from salary, from the net returns of business and investments, or both.

Yearly Income	Units	Amount \$
1,000	1	13
1,500	2	26
2,000	3	39
2,500	4	52
3,000	5	65
3,500	6	78
4,000	7	91
4,500	8	104
5,000	9	117
5,500	10	130
6,000	11	143
7,000	14	182
8,000	19	247
9,000	25	325
10,000	32	416

A unit equals \$13 per annum, or twenty-five cents a Sunday.

The following is a copy of the pledge card used in conjunction with the chart presented above.

FIRST METHODIST CHURCH Appleton, Wisconsin

Before making your subscription consult carefully the accompanying bulletin which will aid you in determining the amount.

Our benevolences are approximately one-fourth of our current expenses. For your convenience the amounts are arranged on the same line, although you may subscribe more or less as you desire.

Benevolence Budget

\$1.25 weekly	-----	\$65.00 year
1.10 weekly	-----	57.20 year
1.00 weekly	-----	52.00 year
.90 weekly	-----	46.80 year
.80 weekly	-----	41.60 year
.70 weekly	-----	36.40 year
.65 weekly	-----	34.80 year
.60 weekly	-----	31.20 year
.55 weekly	-----	28.60 year
.50 weekly	-----	26.00 year
.40 weekly	-----	20.80 year
.30 weekly	-----	15.60 year
x .25 weekly	-----	13.00 year
.15 weekly	-----	7.80 year
.10 weekly	-----	5.20 year
.05 weekly	-----	2.60 year

Until further notice, I subscribe each year to the First Methodist Church the amount checked above.

Name -----
Address -----

Current Expense Budget

16 units	--	\$4.00 weekly	--	\$208 year
15 units	--	3.75 weekly	--	195 year
14 units	--	3.50 weekly	--	182 year
13 units	--	3.25 weekly	--	169 year
12 units	--	3.00 weekly	--	156 year
11 units	--	2.75 weekly	--	143 year
10 units	--	2.50 weekly	--	130 year
9 units	--	2.25 weekly	--	117 year
8 units	--	2.00 weekly	--	104 year
7 units	--	1.75 weekly	--	91 year
6 units	--	1.50 weekly	--	78 year
5 units	--	1.25 weekly	--	65 year
x 4 units	--	1.00 weekly	--	52 year
3 units	--	.75 weekly	--	39 year
2 units	--	.50 weekly	--	26 year
1 unit	--	.25 weekly	--	13 year

Until further notice, I subscribe each year to the First Methodist Church the amount checked above.

Name -----
Address -----

A member with a gross annual income of \$2,500 would check the subscription as indicated thereon.

The plan, no doubt, has its defects, and many material changes could be suggested. However, there is a very definite attempt to place church subscriptions on a scientific, equitable, and workable basis. For such a purpose the plan is presented.

The man who has no time to worship is like the automobile which is going so fast that it won't stop for gas.

value if they have not been mutilated.

Only pre-cancelled stamps may be affixed to double post cards or other advertising matter as seals, and pre-cancelled stamps may be used only after taking out a permit.

Matter bearing pre-cancelled stamps must be mailed at the postoffice.

For the metered mail or permit privilege to be extended, it is necessary that the mailer average 300 pieces of first or third class mail or an average of 250 pieces of fourth class mail.

Did you know that you can buy In-

Keeping Up With the Post Office

MANY people want to know why the postoffice insists that the return address upon a window envelope, or when mail is sent out under permit or metered mail, must be in the upper left-hand corner and must contain either a postoffice box number or a street number.

Nobody knows why the name of a building or a street corner are not acceptable—the fact remains that they are not and it is well to know this fact.

Did you know also that the government supplies two sizes of single postal cards and that unused, unutilized post cards can be redeemed in stamps to 75 per cent of their original value, but if printed upon, only by the original purchaser?

Government stamped envelopes spoiled in addressing are redeemable at face

international Reply Coupons for 9 cents, which can be exchanged by your foreign correspondent for postage stamps to use on his reply—but not more than 10 coupons can be bought by one person in one day?

There are a number of foreign countries to which letters and printed matter go at the same rates as within the United States—among them Argentina, Brazil, Bolivia, Canada, Costa Rica, Cuba, Ecuador, England, Guatemala, Honduras, Irish Free State, Mexico, Newfoundland, New Zealand, Nicaragua, Panama, Paraguay, Peru, Salvador, Scotland, Spain, Uruguay.

Printed third class matter may be mailed with stamps (not pre-cancelled) in any mail receptacle and in any quantity, but multigraphed or other processed matter to be rated third class must be mailed in identical lots of 20 or more at a postoffice.

Cards larger than 3 9/16 by 5 9/16 inches if they are not marked Private Mailing Card or Post Card will go for 1 1/2 cents, but cards that conform to postal card size whether marked Private Mailing Card or Post Card or not, require 2 cents postage.

Private mailing cards may be double, like the reply postal cards, and may be sent for 2 cents, and the reply half will take 2 cents postage for its return. Metal clips are prohibited, but small stickers may be used.

Seating for Communion

Some churches reserve the front part of the church on communion Sundays for the communicants. Before the service the head usher inquires of the pastor how many guests are expected at the Lord's Table and marks off the needed number of pews. As the people enter the ushers courteously inquire as to whether or not they are communing and seat them accordingly. The arrangement has obvious advantages.

Synchronizing Organ and Marching Choir

Mr. M. L. Sloan, organist of St. Paul's Episcopal Church, Norwalk, Ohio, thinks that he has solved the problem of accompaniment for processional hymns by the installation of microphones.

One of the microphones is placed within the organ and the other is located close to the pulpit. These are connected with a loud speaker in the choir room, which is located in the old chapel in the rear of the building.

Through the use of this contrivance the choir is able to keep in exact time with the organ when in the choir room and while marching into the church proper. In the past it had been impossible for choir and organist to synchronize their music.

The Minister's Organization

By Robert Cashman, Business Manager of The Chicago Theological Seminary

SUCCESSFUL churches are built up not only by good preaching, but also by good organization. Congregations may be aroused and inspired by strong preaching, but they grow in grace and loyalty through service. The largest service is made possible only by efficient organization and the assignment of responsibilities. Therefore, it is the duty of every minister to multiply his organization until every member of his church has been put to work on a definite task.

In Doctor B. C. Clausen's book on "The Technique of a Minister" (Revell) there is a chapter entitled "The Shame of Unemployment." After reviewing the normal condition of almost any average church in relation to the activities of its members, Doctor Clausen says: "We thought we were doing rather well. We knew that we had hundreds of people actively interested and thousands of people attending our services. But off on the fringe of our constituency, individuals and families were withering away into cool carelessness. And a rapid survey of the office records revealed the terrifying fact, that of our 2,650 members, less than 600 were specifically responsible for an authorized and organized task. Less than 600 were realizing the thrill that comes from really belonging."

The same general comparisons would probably apply to practically any church. Organization may involve both the multiplication and the harmonizing of talents, forces or powers to reach a desired goal. The successful organization of a church requires not only vision, but courage and leadership on the part of the minister. Moody said, "It is better to put ten men to work, than to do the work of ten men." Unorganized forces may become dangerous. Ten good musicians can make a terrible discord, if unorganized and unharmonized by right leadership. Ten good church trustees or church school teachers can do the same.

The fundamental principles of organization are alike in all lines of work, whether business, politics or religion. Even the simplest form of organization is a waste of time and energy unless there is a definite goal to be reached. Before any minister attempts to build up or direct a church organization, let him be sure that the desired end is worthy; otherwise, his workers will drop out, and his plans will fail.

The goal should be definite also, to insure faith, enthusiasm and co-operation. No group of men and women, for instance, will work cheerfully and earnestly for an indefinite budget, which is

built upon hopes and ambitions rather than upon conditions and possibilities. Just a few days ago I attended a young men's bible class reunion, where the minister, in pleading for a closer partnership in the work of the church, said: "Now boys, I want you to help me as the minister of this church. I do not think it is best for me to tell

cess. It is well to diagram the plan of organization in advance of the campaign, showing the various positions of responsibility, and the assignment of workers to fill them. Never give the same task to more than one person.

Competition within an organization, as for instance, a contest between the Blues and the Reds, may stir up en-



"The Christian preacher will rather in the fellowship of the saints, by conference with others, seek to discover what the spirit of God is teaching the churches, and to become one among other voices of a common judgment. An eccentric individualism in some who claimed to be following in the ways of the prophets has often brought discredit and even disaster.—From the Preachers of the Church by A. E. Garvie.

Other articles to follow: Use of Time; Conventions, Conferences and Special Meetings; Financial Campaigns; Advertising and Publicity; The Minister as an Executive.

you just what to do, but as you think it over, if there comes to your mind and heart anything that you feel can be done to help the cause, just let me know." Such a speech is valueless.

Then too, the goal and the tasks assigned should be attractive. If the goal and the tasks are worthy, definite and attractive, the minister will have no trouble in building up his organization.

Before attempting an organization in his church, the minister should see that a survey is taken of the resources which are available to reach the desired goal. For instance, is the purpose of the organization to secure funds? Then the resources of both men and money should be carefully considered. Is it for membership? Or evangelism? Or for the creation of missionary interest? Or punctuality at the church school service? Or attendance at the mid-week meeting? Then take an inventory of the needs, and of the forces available to meet them, after which it is time to make the program of organization, to pick out the leaders, and to assign the workers to their various tasks.

It is better to over-organize and to surpass the desired goal, than to under-organize, and fail to reach it. Professional financial campaigners always keep this in mind, and sometimes build an organization twice as large as may seem necessary, in order to insure suc-

thusiasm and produce high-pressure work, but is not really necessary to the success of a movement. A slow, steady growth, with proper follow-up and encouragement, tends toward a more permanent victory.

The same principles apply to any unit of organization, church school, bible class, women's society, or even the family in the home. Therefore, the example of the minister in setting up a strong or weak church organization, is apt to be followed closely by the various groups in his church.

A new program never should be presented first to a large number of people; or to put it another way, to the entire constituency involved. To do so, is to invite opposition, and to risk defeat. It is human nature to oppose that with which we are not familiar. It is better to talk it over first individually with the key leaders involved, after which it may be presented to the smaller organizations; then to the larger groups; and finally, to the entire congregation, or constituency. Meantime, what has happened? Opposition has been overcome in advance; errors in the plan have been corrected; friends and supporters have been made for the cause; the program has been strengthened, and when presented for adoption, the desired results are generally secured.

Take for example, the minister who

fee's that he should have a new desk, an increase of salary, or an addition to the church building. His first thought is to present such a question to the trustees, the advisory board, or the congregation as a whole. Nine times out of ten, he will fail; whereas, if he had approached the chairman of his board, the finance committee, or the key-leaders of his church, first individually, and then collectively, he would win. In the recent promotion of a million-dollar campaign contract in a middle western state, the campaign manager visited individually every one of the twenty-four directors of the organization, in different parts of the state, before calling a general meeting of the board. The issues were so large, and so important to the institution involved, that it took the director two days to reach a decision, and then, the contract was unanimously adopted. Had the directors been called to a meeting, without the preliminary conferences individually, there is scarcely a hope that their cooperation could have been secured.

After a program of organization has been approved, the minister should begin to place responsibility. There are some pastors who attempt to carry most of the organization themselves. Nothing weakens a church more than a minister who is a "one man organization." I have known ministers to head the building campaigns of their churches. This is a great mistake. It may be easier for a minister to do the work himself, but this is not his task. He is the executive, the organizer and administrator; it is his duty to see that others do the work. Encouragement and help should be given as needed, but rarely should the minister take back a responsibility once assigned.

Having distributed the responsibilities, and having seen the organization begin to function, public recognition is then important. Those who have tried to organize and hold together an orchestra, or a dramatic club, or a chorus choir without a public concert, will understand the reason for this counsel. In church programs, it is the same; there must be appreciation and public recognition of services well performed, if the work is to succeed.

Professional financial campaigning is highly organized, and nearly always progresses in this order:

1. A survey of needs, conditions and resources
2. An educational campaign of advertising and publicity, to overcome opposition in advance, and to win sympathetic support.
3. Organization of forces involved, with special emphasis on the key lists, both of workers and of givers.

4. Direct solicitation of funds, with continued publicity and appreciative recognition.

5. The follow up.

Other successful organizations move forward similarly. While reference has been made thus far largely to what might be termed "promotional" organization this type of work, of course, should always be accompanied by "administrative organization in order to conserve the results secured. The proper organization of the ushers, for instance, will make the stranger feel at home, and will place his name and address before the pastor at the close of the public service. The organization of the janitor's time and work may prove quite as important, in the efficiency of the church, as the organization of the Junior Brotherhood, or the promotion of a campaign.

Regardless of whether or not the church has a Constitution and a set of By-Laws, it is well for a minister to take the time to diagram the program of the entire church organization. Let him list clearly the responsibilities of each department, and show the duties of every officer. Then find the best leader for each place, and put him to work. It is seldom wise for a minister to appoint every leader in his organization. Much of this work should be left to the organization itself. Chair-

men of committees should have considerable freedom in the nomination of the groups with which they are to work.

If the president of a great railroad system should spend his time tending switches, or driving spikes, or even running engines,—efficient and perfect as his service might be,—his road would soon go into the hands of a receiver. The same is true also, of a minister. He is the executive—the organizer. It is for him to plan the work. It is for others to carry out the plans.

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(Note: The Summer Quarter Program of The Chicago Theological Seminary will include a six weeks' course of lectures by Mr. Cashman on Church Business Administration, July 28 to September 2. Further information regarding these lectures and other courses offered by the Seminary may be secured, upon request, from Frank G. Ward, Dean, 5757 University avenue, Chicago.)

When Day Is Done

I am thinking—
 It is almost midnight—
 No one can guess all that I have seen this day.
 Only a preacher can understand the glorious toil!
 I have been to the hospital, pale faces, sorrow, anxiety—
 I have visited four factories and shops.
 I collected money for the Advocate and accepted a pledge for next year.
 When death came to a little child, I was there.
 Then I went straight to a woman in sorrow, ten blocks away.
 I hurried from there to a committee meeting.
 I left early to attend a party.
 At eleven I heard a heart-breaking confession—
 I intended to answer a letter and decide on the subject of the morning sermon—but the phone rang seven times.
 I went down to see how the ladies were coming with their supper for there is lots of business around our church these days.
 A young man talked to me about his soul.
 The postman brought more mail. O time to think!
 A canvasser must explain to me his cards on the every-member canvass.
 I tried to get fresh thoughts from God today, so I can preach—
 Report blanks have to be gotten out for the Quarterly Conference.
 I checked up on the benevolences for this year and my heart sank.
 I heard tales today about one of our members which I would not believe.
 I read poetry fifteen minutes.
 I went to the police station to help a man in trouble.
 It is twelve o'clock.
 It was twelve-thirty last night.
 I presume all my members are in bed, including that one I heard say, "The preacher has an easy job."
 I am going to say my prayers.
 And then I will go to bed.
 But can I sleep, when there are so many things upon my mind and so much to do?
 But I know God will give me strength for tomorrow and perhaps a quiet hour when I can decide about that Sunday sermon.

—By Rev. Alfred H. Backus.

Factors in Ministerial Success

VIII—Enterprise

By Rev. J. W. G. Ward, D.D., Montreal

TEMPUS fugit! Whether men loaf or labour, dream or do, sleep or wake, inexorably the hands of the hours move on. The pulses of time beat steadily, but swiftly. Before we realize it, the sun has passed the meridian, and the light begins to fade. In common with other professional men, the minister spends long years in preparation for his high calling. Usually, he is not far from the thirties when he commences his life-work. Even then, there follows a period in which he must find his feet, win his spurs, and profit by his mistakes. The consequence is that, in many cases, we are well on the journey before we have accomplished much that seems worth while. Some cherished hopes have either vanished, or have been abandoned as impracticable. The world is dull-witted, and slower to appreciate our gifts than we imagined would be the case. Men are harder to move. Opportunities are scarcer than

we anticipated. And all these are factors in ministerial defeat! Weariness follows in the train of disillusionment, and that dumb acquiescence in things as they are, which is even more serious. Like Micawber, of blessed memory, we find ourselves waiting for something to turn up, and bemoan the fact that we have never had a chance.

There is a better way. Instead of waiting for things to turn up, we must turn them up! In a word, this is a call for enterprise. Time may be fleeting, yet every hour has sixty golden minutes. Every day is a vessel laden with the precious cargo of opportunity. If not with piratical hands, yet with practical purpose, we can board that ship and make it ours. The difference between aspiration and achievement lies here. The former waits for his ship to come to port, lamenting because it is becalmed or driven back by contrary winds; the latter takes the boat of enterprise, rows out to the vessel, and takes command. In plain terms, he refuses to wait for opportunities of finer service to come his way. With strong yet unaffected faith in his divine calling, and in the gifts God has given, he ventures forth to conquer if he may, but certainly to try. Most of us have yet to learn

".... How high failure
May o'er leap the bound of low
success."

To wait for our limitations to be removed without exerting ourselves is nearly as bad as to whine. Both debase our manhood, and are equally reprehensible.

Initiative and Enterprise

go hand in hand. Without them, a man waits for opportunity to summon him with clarion call or clanging bell. He

"Instead of waiting for things to turn up, we must turn them up. In a word, this is a call for enterprise. Time may be fleeting, yet every hour has sixty golden minutes. Every day is a vessel laden with the precious cargo of opportunity. If not with piratical hands, yet with practical purpose, we can board the ship and make it ours."—
From the article.

never does anything unless he is told—and not always then! But he who has taken these twin-angels for his guides needs no telling. His mind is ever at work. Whatever the position in which he finds himself, he takes his bearings, examining not only the possible outlets for his energy, but particularly those which have been labelled impossible. What happens? Unthought of ways to serve his people and further the usefulness of his work spring up to challenge his manhood, his courage, his sincerity of purpose. Without waiting for protests or proddings from behind, he steps forward, eager to attempt, willing rather to be beaten striving than to accept craven submission to circumstances. Instead of repinings about the sphere which cripples his powers or is not worthy of his gifts, he tries to be worthy of them. Instead of waiting passively for the change which will give him the chance of showing what he can do, he begins to prove his worth where he is. For even though we may feel cramped by the encircling walls of our environment, there is freedom in at least one direction—upwards! The hire may not be worthy of the labourer, but he can be worthier than his hire. And the worthier he proves himself to be, the higher

his value to the community and the Kingdom. So enterprise directs all his efforts. On the lookout for greater efficiency in his methods, confronting life, open-eyed and quick-souled, not only are opportunities found, but also deep resources of power of which he was previously unaware are discovered. As he stretches out his hands to the customary duties of the day, like one who touches a secret spring in a wainscoted hall, the panel of drudgery slips back, revealing hidden treasure or an unsuspected door to greater achievement.

This is certain: it is not only a mistaken policy to wait for larger opportunities; it is criminal. We may deplore the indifference of the masses, but our obligations do not end there? Suppose a merchant finds there is no market for his goods, or that the demand is falling off, what does he do? Two points generally receive his attention. Either his commodity has been

superseded, or his methods of vending it need adapting to changing conditions. If the product cannot be improved, can his mode of handling it? Are there any unused channels by which he can reach the consumer, or potential consumers whom he has hitherto neglected? He brings enterprise to bear on his problem. Going into the matter in all its phases, especially viewing the personal equation, instead of wringing his hands, he sets them to the more useful work of grappling with the situation. Ought we to do less? It is not depreciating our work to view it, now and then, from the ultra-practical angle. The evangel calls for enterprise. We have something the world needs—even though it may not want it! The gospel cannot be improved on; our modes of presenting it may. There are larger opportunities waiting to be discovered. Cromwell used to say, "It is a good thing to strike while the iron is hot; but it is a better thing to make the iron hot by striking."

A Revival of Interest

Consecrated energy, plus an intelligent grasp of facts, will make for a revival of interest in spiritual things. There is no need to press the commercial aspect too far. We are not to adopt all the methods of the market-

place. Incalculable harm has been wrought by blatant advertising, and cheapening of religion. But harm has also been wrought by assenting to conditions which entail depleted numbers and a languishing cause. Ought we not to be at least as earnest and enterprising as the manufacturer? We are driven back to the personal factor. Enterprise is largely a matter of individual vision, courage, and pertinacity. The refusal to accept defeat, the earnest resolve to conquer at all costs, will carry us far. Perhaps, almost unconsciously, we have fallen from the high plane of zeal, industry, and determination, with which we began. Unwittingly, we may have assented to the statement that the church has had its day, and that its usefulness is strictly limited. The pernicious heresy that the pulpit has lost its power, and that it must give place to the press and the stage, may have entered into our thinking.

Let us measure up to these phantom doubts. If there is anything in them, we may gain immeasurably from such a critical inquiry. The church has not had its day; Christ's day has not yet come. The organized life of his people is his chosen way of leavening the whole. If we are out of touch with life—we say, "if," for too much reliance need not be placed on these carpings—it is our business to get into close contact again with men's trials and struggles. If the pulpit has lost its power, we must return to those vitalizing springs from which flowed the fervour and power of the apostles. We must—and we may! The eternal gospel can alone meet the wants of the age. While the basic facts of the faith remain unchanged, the modes of applying them to present conditions of society may alter. There must be enterprise and adaptation. The church is no longer the sole custodian of learning, nor the arbiter on all matters temporal; she is the house of God for the weary, and the gate of heaven for the aspiring. But to admit that the pulpit is impotent is to condemn ourselves. We, the men called to the prophetic office by the divine spirit, are the pulpit! Inefficiency there must be traced back to ourselves. Possibly we have got into a groove, or fallen into the pit of self-complacency. Enterprise will get us out! The enterprise of the Midian slave-dealers, buying the immature Joseph, placing him in Potiphar's household, really set his feet on the ladder of success. They did not know it; he did not know it. The fact remains. And enterprise of a freer kind will do as much for us. Freedom from preconceived ideas and stereotyped modes of thought is within

reach. Enterprise will impart variety into our pulpit themes. Are we strong on the doctrinal? What about a vivid character portrayal for a change? Is the didactic our principal vein? Venturing into the incidents thronging Christ's ministry will be more than welcome. Is the devotional or mystical our forte? Try occasionally to grapple with people's religious difficulties—they have them!—or some clear statement of one of the great keywords like justification, sanctification, etc. Instead of an isolated text, expound a complete chapter like Isaiah 55 or I Cor. 13, or even a whole book at one time, like Micah or Habakkuk. It entails effort as well as enterprise, but the end justifies the labor involved.

Other Practical Points

The chasm between the pulpit and the pew is more imaginary than real, but a closer intimacy should always be sought. The gorges and ravines of this continent have been spanned by skill and industry. Can we not do as much in our own realm? Some men are "great" on young people, and the not-so-young play second fiddle. Usually, human nature being what it is, people do not like it—not should they! There ought to be a place for both. Other men are mainly concerned about adult life; the Sunday school and other young people's work suffers. While those who are bearing the load of life need our help, and are often more appreciative of it, the future wealth of both the church and the nation depends

on the young. We ignore the command of Him who said, "Feed My Lambs" at our peril. Then again, the mid-week service gives scope for a little enterprise. In some cases, it has languished to a handful; in others, it has died out. What is the reason? Because we have given less than our best to it; or because, holding it in a small room, we have created the impression that it was expected to be only a miniature affair? Worship of the infinite can never be small. What about a full service in the church, with organ and choir, and a well-prepared, "Twelve-striking" sermon? It cannot be done? "According to your faith be it unto you." Edward Howard Griggs says, "There is always something sublime in a life that rises above the plane of selfish calculation. Prudence, if necessary, is a mean virtue, and the abandonment of life to a heroic imprudence awakens a thrill which does not come from the well-turned schemes of careful thrift. The ends that should sweep us off our feet, and make us forego prudence, are love, aspiration, the need of one's country, one's friend, one's faith, the great calls of the Spirit everywhere."

These are some suggestions which may prove of value. Church Management is replete with hints for the enterprising minister. If he will only strive for possession of himself, the development of his powers, and the exaltation of his Master, much though he has done, the good shall be eclipsed by the better, and the better by the best.

MAKING A GRAPH

Of the making of graphs there is no end. We are living in a picture age, and the statistical picture presented by the graph is in line with the times, and immensely more effective than bare figures.

But there are graphs and graphs, and the poorly conceived chart or diagram is worse than none at all. Dr. May Ayres Burgess has formulated five rules for the making of diagrams. As Dr. Burgess has a reputation for making statistics fairly sit up and speak her principles are worthy of careful study. She says:

1. Formulate your question.

The diagram should always answer a question. If there isn't any question, you don't need any diagram. Formulate the question first. Then make a diagram to answer it, as simply and quickly as you can.

2. Tell one story.

Don't try to say everything you know in the one diagram. If you have two stories, make two diagrams.

3. Keep it simple.

Omit the fancy touches. Use round numbers. Leave out details. Cut every unnecessary touch. Put explanations in the text, not in the diagram.

4. Keep to one plan.

Use the same unit of measurement throughout the diagram. Don't change your method in the middle. Finish the same way you started.

5. Try it on a friend, first.

Find a reasonably intelligent person. Give him the diagram. Don't tell him what it says; make him tell you. If he can't tell you, find out why. Never publish a diagram until three intelligent laymen have shown that they can understand it without help.

Sunday School Year Book

The Sunday school of the Main Street Evangelical Church, Mansfield, Ohio, has recently issued its year book for 1927. It has thirteen pages and cover, size three and one-half by six inches. Included in the pages are the following items.

Church going rules.

Officers.

Division superintendents.

Committees for the year.

A program for the year. Different special Sundays and other features are given for each Sunday.

The annual membership report.

Financial report.

Teachers and courses of study.

Class reports for the year.

Bible reading honor roll.

Bible readings for the year at the rate three chapters each week day and five on Sunday.

Members present every Sunday.

Special notes.

In memoriam.

What Is Religious Publicity?

By William H. Leach

A MINISTER of some prominence has just assured me that he takes no stock in religious publicity. The church spent fifty dollars once for newspaper space and the church was not crowded as result. So he knows that religious publicity is all bunk. His associate who was standing in the conversation smiled to himself. For though he could not tell the "boss" so the church was utilizing many means of publicity other than newspaper space and was getting results.

It seems to me that we ought to take a broad view of the matter and see just what some of the resources of publicity are. There are many ways of advertising a church besides the bill board and the daily paper. And all of these methods must be included under the general head of publicity.

The church location and the building may be a very strategic piece of publicity. The spire pointing heavenward is publicity. As one rides through the rural districts, today, the spires are one of the first announcements of the village and the church. It is as much a reminder of a house of worship as a bill board sign is of United States tires. Most any commercial house wishes that its own trade mark might be so universally scattered over the areas of civilization.

And then the church has a mighty force of publicity in its church architecture. One instantly recognizes a church or at least they should be constructed so that they are instantly recognizable. It is true that in the larger cities the spires will come far below the skyscraping buildings but they fill their place never the less. Crowds may rush madly by but the church with its open doors welcomes many a penitent with a heavy heart. A church should be so constructed that it needs no sign to clamor out, "This is a church." Its appearance should speak for it.

The building to be the best publicity should have an inviting look. Its aspect should be friendly. Its steps should be wide and easy of ascent. And there should not be too many of them. The entrance should symbolize the broad love of God and not the straight and narrow way. Signs, flash lights and these other devices are good. But the building itself may be the best publicity.

The church bell was and is good publicity. Sweet toned bells have a way of

singing the gospel. Well I remember the custom in one of the towns of my childhood of the cooperation in the church bells. First the Methodist rang out, then there was silence for the Baptist, the Presbyterian followed. Then the order was repeated. It would be a delight on some fresh spring morning to listen to their singing over the homes of the village. And it was mighty good publicity.

The growing use of chimes in church towers is the finest kind of publicity. One of the things about Northfield which gripped me is the playing of the chimes at the vesper hour. Over the expansive acres their sweet music carried the message of salvation. The evening was more restful because of their strains. But what a wonderful thing it is in the busy city. Above the clanging of street cars and the noise of traffic there is the message of the great hymns, as much as saying, "God is in his heaven, all is well with the world." The development of the tubular chimes has reached that point where any church may well consider their introduction. They are played from the key board of the organ, but their music goes through the entire community. As a memorial they have no equal.

There is a publicity value in the various religious symbols. The cross is a great publicity agent. I think that we ought to use them more in our evangelical churches. A correspondent recently asked for advice on the use of the Christian flag in the church. Personally I think that it is superfluous. You have to sell the flag before it can begin its message. People don't know what it means. But they know what the cross means. They understand the significance of the Bible. There is a publicity and educational value in these things which should be used.

The electric sign has great publicity value. It preaches by night and by day. Dr Reisner thinks that a sign which is intermittent has added value. It challenges attention quicker. But the thing which counts in this is the steady persistent display of a church name or of an invitation which the church wishes to get across. Old Stone Church in electric letters sells the one which stands on the public square, Cleveland. Many people do not know that it is a Presbyterian church. It is "Old Stone Church" to the entire city.

The bulletin board with the changeable letters offer a splendid medium for selling the church and especially for

selling current announcements. The message is to the member and also to strangers who are passing the gate. It has the advantage over the other methods mentioned of being able to sell timely truths, give the sermon announcements, special musical programs and kindred subjects. The cost is not large, especially is this true when you realize the life of the board. The same amount of money will go much farther in such a board than when invested in a weekly calendar or news space.

The church weekly bulletin or calendar is good publicity. I am not a regular attendant at my own church because of many engagements. But when my wife comes home she knows that I want the calendar. It keeps me informed of what is going on. I should judge that the average member is as interested as I am. A well prepared calendar or announcement is good publicity. Its influence depends upon its distribution. It may be a direct mail proposition but that is a matter I do not want to go into in this brief article. It has been treated a number of times recently in our columns.

Then there is another source of publicity which can not be measured if it can be utilized. I refer to common gossip. If we could get our church women, and men too, to gossip about the affairs of the church with the same avidity they do in discussing their neighbors, we would lay hold of a mighty power for good.

Some research agency ought to study the distribution of gossip. It is strange how words can circulate by word of mouth so widely and so rapidly. Suppose that for one week the gossip would be confined to matters of interest to the church. Any announcement the minister might make would have a big circulation. Of course I know that things are not done that way. The gossip comes before, "The meeting will now be called to order," and all reference to the church comes after. But I am throwing in the suggestion hoping that some minister will be able to harness this mighty resource.

Now, there is still to be mentioned the conventional means of publicity, newspaper, direct mail and posters. It was these things the minister had in mind when he said that he did not believe in publicity. I have written about the things we have and ought to use which could not go under the narrower definition. But all are means of publicity to be used for His kingdom.

A Significant Trend in Church Architecture

By F. S. Laurence, New York City

FOR several decades past architecture in America has followed the lines of a very close adherence to traditional precedent. Nowhere has this been more marked than in the architecture of religious edifices.

The great change which is rapidly coming over the architecture in general of this country during the past five years, is beginning to be reflected to some degree in the architecture of our churches. While the traditions of Christianity make it entirely logical that its religious edifices should continue to reflect its historic artistic backgrounds there is a dawning realization that something has been lacking in the modern adaptations of early architectural tradition.

This is the use of color which it is now known was frequently an element in the exterior design of many of the most famous examples of early Christian architecture. Both in the Gothic and Renaissance periods and to some extent in the Romanesque color was often employed lavishly upon the sculptural and modeled ornamentation with which buildings in these styles were enriched. Long employed in the architecture of the Orient and penetrating through the influence chiefly of the Moresque invasions of Spain it took root early in the Christian architecture of Italy. Ceramic materials in the form of tiles and terra cotta were the usual medium although paint was also employed in the absence of the scientific knowledge which would enable the extensive production of glazed ceramic wares suitable for widespread use in building.

The Goths relied entirely upon impermanent pigment colorings which were applied to the surface of their stone Cathedrals and the traces of which have long since vanished, leaving only the cold grey color of the natural stone to create in modern times an entirely misleading conception of Gothic architectural precedent.

The ancient art of terra cotta manufacture dating back to almost the earliest Babylonian era, carried through Greece into Italy and fused with the ceramic tradition of the Moors, penetrated Southern and Eastern Europe and eventually reached America half a century ago. Its perfected scientific development here has resulted in drawing attention to the lost art of exterior coloration which held its place in the historic background of early Christian

architecture, through the opportunity it presents for reviving this.

Prompted by the possibilities of restoring to architecture some of the glories of its ancient coloring in a material which would retain its color for all time the architects of America have been turning their attention to effects

of polychrome decoration and giving a more colorful aspect generally to buildings of various types throughout the country during the past ten or fifteen years.

One of the first examples to bring home strikingly the beautiful possibilities inherent in the use of polychrome terra cotta was the famous Madison Square Presbyterian Church of Dr. Parkhurst which was demolished some years ago to make room for a skyscraper, a loss to architecture which has been lamented by all lovers of the beautiful ever since.

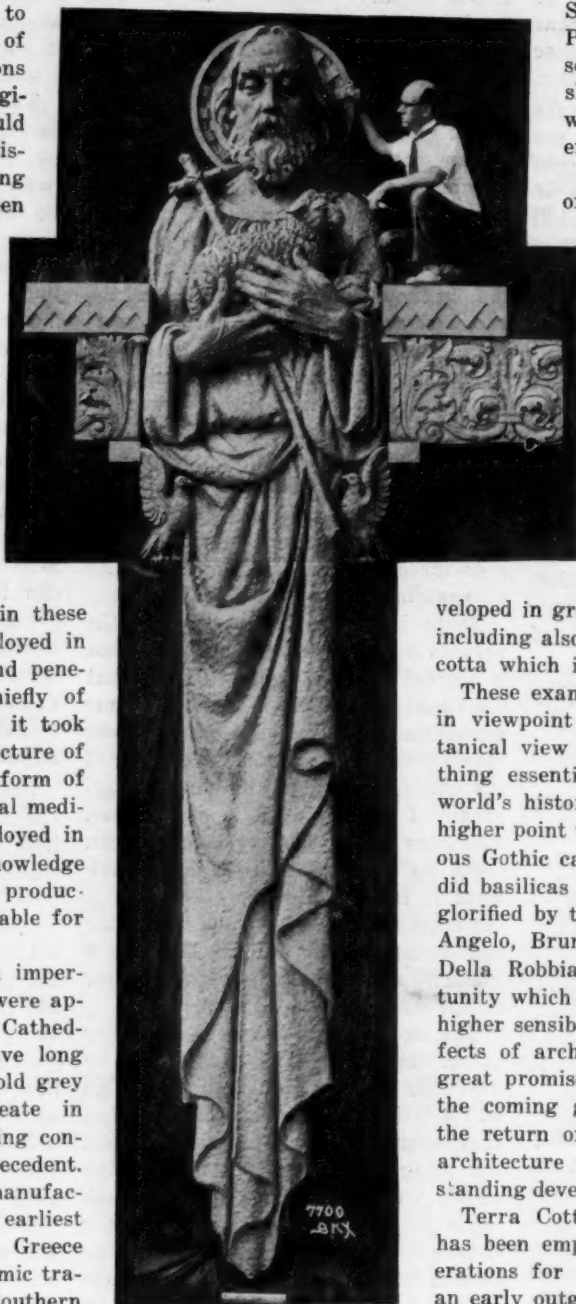
This was followed after the lapse of some years by several notable instances of church work in which color was employed for the decoration of the exterior. Among these the most recent example,

also marking an epoch in the development of church architecture in America, is the Euclid Avenue Baptist Church in Cleveland. The exterior of this edifice is entirely terra cotta made in small size pieces with a rough surface texture of a varying golden brown color with relief ornamentation richly developed in green, red, black and gold glazes and including also sculptural ornamentation in terra cotta which is exceptionally interesting.

These examples are significant of the change in viewpoint which is replacing the old puritanical view that beauty in any form is something essentially sinful. At no time in the world's history has religious fervor been at a higher point than that which produced the glorious Gothic cathedrals of Europe and the splendid basilicas and churches of Renaissance Italy glorified by the art of such masters as Michael Angelo, Brunelleschi, Donatello and the gifted Della Robbias. Today in America the opportunity which the church has of appealing to the higher sensibilities of men through beautiful effects of architecture is something which holds great promise for increasing its influence with the coming generation. And in this prospect the return of color to its ancient place in the architecture of devotional edifices is the outstanding development which may best assure this.

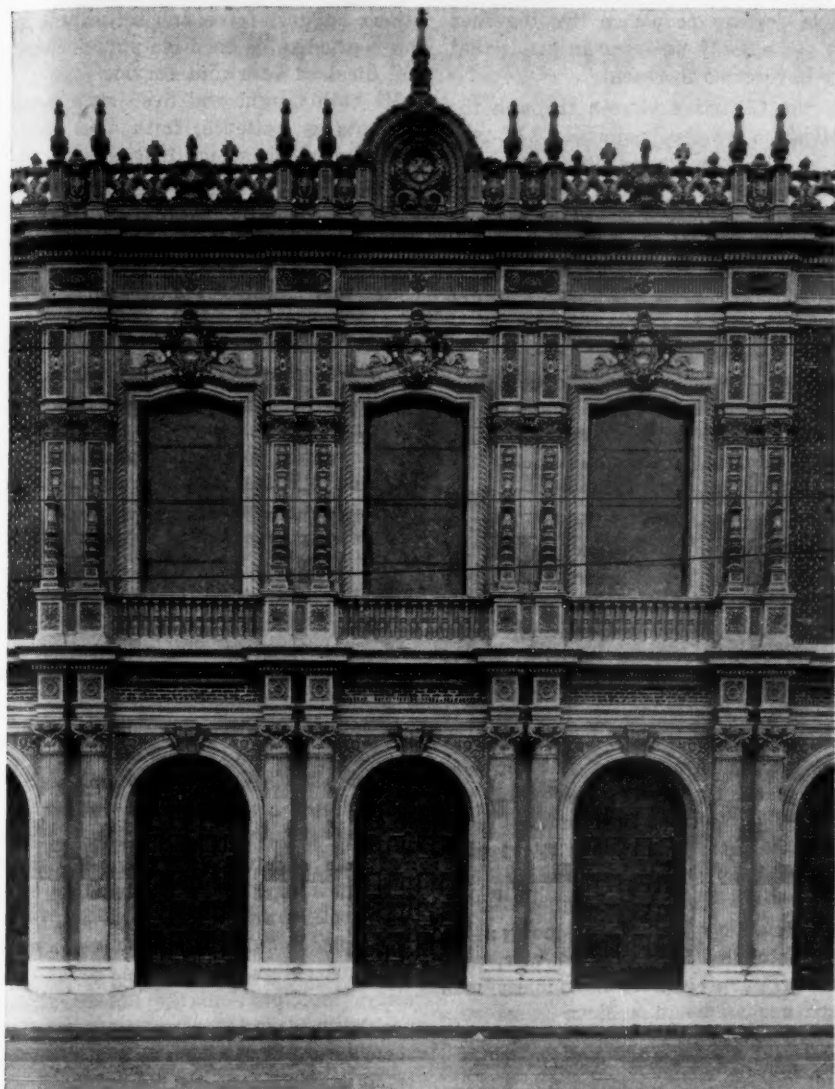
Terra Cotta is a burnt clay product which has been employed by mankind in building operations for more than forty centuries. It was an early outgrowth of the primitive brick making art in those countries bordering the Mediterranean which were the cradles of modern civilization. It is used generally for exterior finish and for permanent interior decoration.

Unlike brick, however, the pieces are not standard size units, but are made in special



Heroic figure in terra cotta of John the Baptist, upon the exterior of the Euclid Avenue Baptist Church, Cleveland, Ohio.

The colossal scale is shown by the figure of the modeler at work in the upper right hand corner.



Entrance, First Methodist Episcopal Church, Los Angeles, Calif., John C. Austin, Architect. An interesting motif in renaissance which employs warm buff colored terra cotta and brick of an old gold shade.

shapes and sizes according to architects' designs. They are made hollow in the back, enabling them to be bonded in with brick or other backing when conditions require a solid masonry wall. Being made of clay they can also be given a wide variety of form, shape and ornament without laborious carving, chiseling, etc.

Terra Cotta is made from molds, cast from previously prepared models and repetition of units from the molds distributes the original modeling cost fractionally to each piece. This eliminates the heavy cost of hand carved ornament in the finished work, assuring that any building may be given a beautiful decorative treatment at a readily possible expense. The use of burnt clay in building has also been recognized from time immemorial as affording the best protection against fire risks and as Terra Cotta in its manufacture has to pass through a higher heat than commonly encountered in the average conflagration

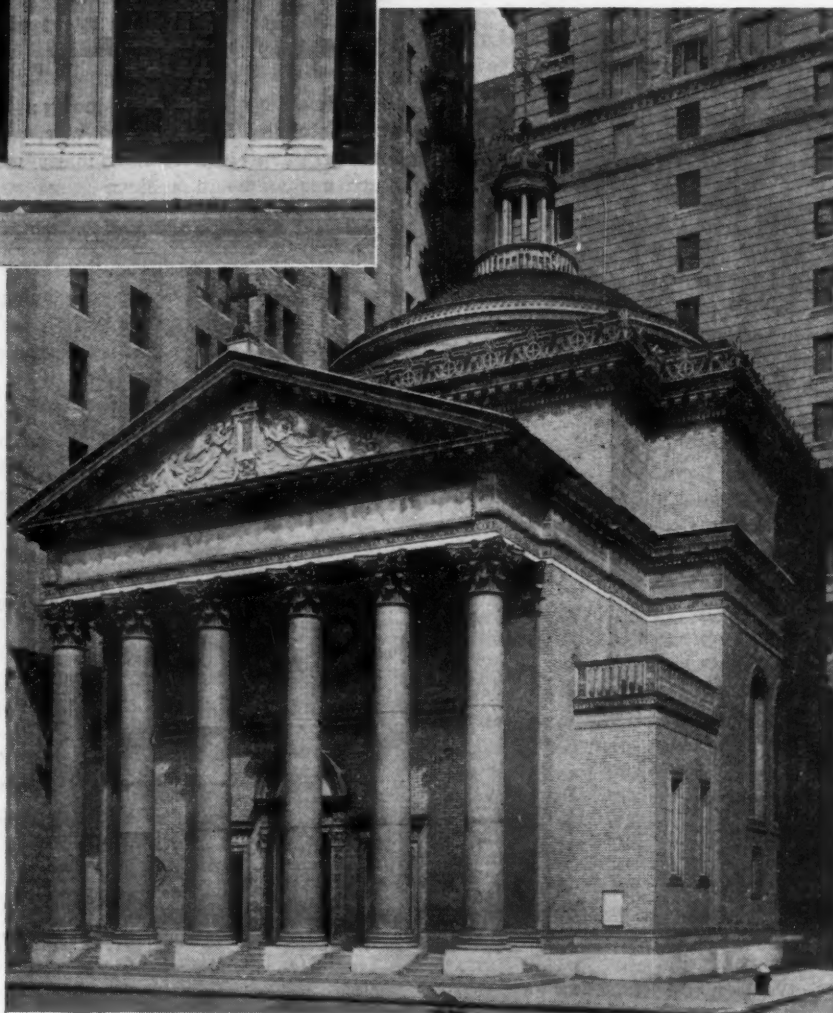
its outstanding merit in this respect is obvious.

Impervious surface finishes and glazes, in all colors, have been brought to a high state of perfection in modern Terra Cotta and add greatly to the beauty and variety of effect obtainable. They do not absorb dirt, which remains only as a superficial deposit. Terra Cotta buildings can therefore be cleaned easily and inexpensively by a simple process of washing.

The photographs used in this article are taken from *The Church, Its Architectural Treatment*, published by the National Terra Cotta Society.

DEBT TO GOOD MOTHERS

"Ian Maclaren" said that it would bankrupt a man to attempt to repay the love of a good mother. "Success" calculates that the Presidents of the United States owe more to their mothers than to their fathers. Only eleven of the Presidents were in easy circumstances, and of the remainder who struggled with adverse circumstances, Jackson and Lincoln had mothers to whom it was well worth the labor of this great country to erect monuments.



Madison Square Presbyterian Church, New York City, McKim, Mead & White, Architects. Much of the beautiful polychrome decoration including the tympanum of the pediment was preserved on the destruction of the building by re-erection upon one of the outer walls of the Metropolitan Museum of Art in New York City.

Fine Art of Living Together

(Continued from Page 444)

The stake that the Christian church has in this problem is almost too great to compute. Any pastor or church worker becomes conscious upon contact with life as it is lived that an unhappy home life tends to wreck almost every possibility which the church might otherwise have of maintaining a satisfactory ministry to that home. The kind of ties that would be formed between the parents and the church under normal circumstances, under contentious conditions are almost invariably broken up. If one of the parties remains in the church the other one leaves, or, still worse, both leave when the matter becomes a subject for public discussion. What is true of the parents becomes almost equally true of the children, if they are old enough when public discussion is taking place. Friends of both tend to take sides and unfortunate discussion is engendered.

In addition to this result is another just as real, but not so obvious. Namely, that the spirit of love and good will proclaimed by the Christ, through the church, is so utterly negated in an unhappy and contentious home that the possibility of getting the seed of the Christian message to take root in such a soil is well nigh hopeless.

Still further, if the church is to build into human society the principles of Jesus, unquestionably one of the most natural places for the demonstration of the workability of these principles is in happy Christian homes. To create them, therefore, and to prove that Christ's principles are eminently practical in this relationship is one of the greatest tasks and opportunities of the church. To permit unhappiness to exist without attempting to show how, by Christ's help it can be removed is to allow a condition to remain that is a constant obstruction to the progress of the Kingdom of God. If Christianity cannot work in a home what argument have we that it will work elsewhere?

Some have proposed that the church's greatest contribution to the solution of this problem is the creating of more stringent laws which would prevent the possibility of easy divorce. I do not doubt the wisdom and necessity of some uniform divorce law, nor am I saying that the church may not have some very large part to play in creating a better situation along this line than now exists, but it is my contention that the church's opportunity lies primarily along another line.

Prevention is better than cure. It is a far worthier ideal for the church to attempt to prevent unhappiness arising in the home than to give itself prima-

rily to forcing people to live together who are already unhappy in bonds that they have come to resent.

If the Christian church through the application of the principles of the Christ will show young people who are inaugurating their homes how to make use of the spirit of Jesus in such a way as to help them learn the art of living together, so that churlishness, misunderstanding and dissension will be avoided it will undoubtedly be doing a far finer thing than if its representatives stand at a court room door and refuse to couples, who are unhappy, relief from their situation by dissolution of the ties that bind them.

Any thoughtful person must realize that the most difficult problem in the world, anyway, is the problem of human relationships. We can get along well with things. We can conquer the water; we go through it, or under it. We can conquer the air; we make its winds drive our ships or bear up our planes. We can harness electricity and make it do our will. We throw stone or concrete into place and it stands for centuries, patiently doing our bidding. We can easily solve our relationships with inanimate matter, but when it comes to solving the problem of our relations with folks we are staggered. Witness the human problem in industry; the part hate and fear play in war, and, for our purpose, note how many men there are who can achieve great success in solving the relations between steel and brick and electricity and steam, and as a result can create a great ship or skyscraper, or bridge, and yet these same men find it utterly impossible to solve the relationships with wife and children.

Fair-minded consideration will force one to admit that no solution for this problem has been offered equal to the one proposed by Jesus Christ. He offers by creating first of all right relationships with God to produce such a spirit as will solve the problem of their relationships with each other. Where

others suggest force and selfishness as the method to be used He puts forward the ideal of love and service.

He both taught and lived such great concepts as patience, faith, love, good cheer, unselfish strength expressing itself through service, ability to see another's viewpoint, and, above all, the principle of the Golden Rule, and eagerness to see the best in the other. These ideals and scores of other homely and workable conceptions are unquestionably among the most practical principles that can be adopted if two people are proposing to live together on a satisfactory basis. No other philosophy or religion offers such a complete or practical set of working ideals for learning successfully the art of living happily together in the home as is included in the Christian program. It offers to harness the strength of the Almighty to the tasks of the home's daily life.

The Christian religion not only offers a philosophy and set of principles but presents in addition to cold instruction, a motive power to achieve this end.

Certainly, in view of the fundamental place of the home in society and in the face of the unhappy homes that do exist, an institution like the Christian church, having for its objective the propagation and application of these principles to all life must feel a tremendous obligation to place before society, and particularly before young people who are inaugurating homes for themselves, all the help it can. It may thus enable them to live their home lives happily, to built their homes solidly and avoid the pitfalls into which others have fallen.

The Christian pulpit not only has a great obligation at this point, but a great opportunity. It can minister here with almost untold helpfulness. The place to help is before difficulties arise, and not after. If young people can be trained in the right way before they begin their home life they can avoid most of the dangers.

(Continued on Page 456)

Prayer Meeting on Wheels

The Methodist Episcopal Church of Bridgeboro, N. J., has been holding its midweek prayer meeting at the homes of various members. The following

card gives an idea of the very unique and effective way in which the meeting is announced to the congregation. The pastor, Rev. John Francis Lennon, says that the plan is a pronounced success.

When accompanied by a SMILE this ticket entitles the holder to a ride from church to meeting place and return

PRAYER MEETING ON WHEELS WEDNESDAY EVENING

Cars leave Bridgeboro M. E. Church, 7:15; returning, leave 9:15

In case of a blizzard the meeting will be held in church

The Reverie of Mother Machree

By Truman H. Woodward, Wapping, Conn.

A SIMPLE yet appealing program may be presented on Mother's Day by combining pantomime and lantern slide verses. The theme of the following story is not strikingly original, but the method of presentation makes it unique. Since the publication of "The Farmer's Reverie" in the November issue of Church Management the author has had numerous requests for similar material.

We used an ordinary stereopticon and threw the following verse on the screen:

A mother, sweet as yours or mine,
Gently wiped a tear from her eye
As she fingered the album o'er one night
And dreamed of the days gone by.

When all had been given time to read the verse, the carriage of the lantern slide projector was shoved over to the empty side and the spotlight thus formed was turned on a front corner of the auditorium where a sweet-faced, gray-haired mother was discovered doing exactly what the verse narrated concerning her. Naturally such few stage furnishings as were used represented a living room scene. Meanwhile one verse of Mother Machree was sung as a duet by a soprano and alto.

The next six pantomime scenes took place on the main pulpit platform. Slide II read:

She dreamed of herself in the long ago
When she stood as a blushing bride
And gave a pledge, and took one too,
From the good man at her side.

Then the spotlight revealed a really charming young couple standing as if ready for the wedding ceremony. The young man and wife whom we made use of in this scene were fortunate in having just the right clothes to make the scene doubly effective through care in the little details of dress. During this scene a soprano soloist sang one verse of "O Promise Me."

She was "grandma" now, yet it scarcely seemed

But a few years' space gone by
Since she held her first-born child close pressed

As she sang a lullaby.

During the scene pictured in the foregoing verse a young mother sat rocking her babe in arms. Her lips moved to the words of "Sweet and Low" one verse of which a mixed quartet sang softly from the gallery.

The babe became a sturdy lad
Whom anxiously she taught
The precepts found in Holy Writ
Till character was wrought.

This very appealing service is easily provided for the Sunday evening service or the church night recreation. One good rehearsal will provide the pantomimes and the stereopticon slides are easily made. On page 346 of the March issue will be found instructions for making radio mats.

A lad of seven or eight years sat on a hassock at the feet of his mother who was evidently reading to him from the Bible open on her lap. From the balcony a little girl sang two verses of "I Think When I Hear That Sweet Story of Old."

She dreamed of a lass who but yesterday

Ran to school with her hair in curl;
Who now was woman and mother too,
Yet still seemed her "little girl."

The scene had just enough stage properties to suggest a kitchen. A girl of some eight or ten years was putting on her overshoes and winter wraps while her mother put the last few cookies or sandwiches into her lunch box. A parting kiss, and the girl ran off (stage) for school. During this scene—which must be somewhat carefully timed—the mixed quartet sang one verse of "God Will Take Care of You."

'Tis only a mother can ever know

The pang within the breast

As the wide world calls her children forth

And leaves an empty nest.

This is similar to the preceding scene except that this time the parting is between a middle aged mother and a girl of the later teen age. The daughter departs with two traveling bags which the mother has just finished packing. There should be a hint of grief which is repressed and cheerfulness which is forced. After the daughter leaves, the mother gives vent to her feelings, dropping into a chair and burying her face in her hands. A soprano soloist sang one verse of "Yield Not to Temptation."

There's a Mother's Day that comes in May

Where'er this land you roam;
But the truest mother's day of all
Is when absent ones come home.

An auto horn sounded off stage. A middle-aged mother looked up eagerly. Then in romped two or three young folks. They dropped bag and baggage

unceremoniously as they made a dive to embrace their mother. Any surplus time was filled in by the casual removal of wraps until such time as the quartet had finished singing one verse of "Home Sweet Home."

As we think of that dear old mother there

With her dreams of the yesterdays,
Let us think of our own with reverence

And a song of love and praise.

After verse VIII the spotlight was turned back on the gray-haired mother with her album. The soprano and alto then sang the second verse of their duet, Mother Machree.

Slides for this program were easily made by typing on "radio mats." The service proved effective, although but one rehearsal was held. Triplicate copies of the musical and pantomime program were prepared so that the lantern-slide operator, the organist, and the pantomime director could easily work in perfect harmony.

"I WILL NOT LET GO!"

The author of the poem is unknown, but I pass it on to our officers who are doing their work faithfully without thought of reward, hoping it will speak to you as it did to me.

I want to let go, but I will not let go!
I am tired, it is true, and discouraged
and blue,

Worn out through and through! But I
will not let go!

I want to let go, but I will not let go!
I am poor and perplexed, disheartened
and vexed,
Care not what comes next! But I will
not let go!

I want to let go, but I will not let go!
There is work to be done, a race to be
run,
A crown to be won! And I will not
let go!

I want to let go, but I will not let go!
There are battles to fight by day and
by night,
For God and the right! And I will not
let go!

I want to let go, but I will not let go!
I never will yield, nor lie down on the
field,
Nor surrender my shield! No, I will
not let go!

I want to let go, but I will not let go!
Be this ever my song 'gainst legions of
wrong!
O God make me strong that I may not
let go!

William M. Curry in "The Pastor's
Corner"; Fleming H. Revell Company.

Fine Art of Living Together

(Continued from Page 454)

It has been with these facts in mind that for the past twelve years I have preached annually, in my pulpit in the Lake Avenue Baptist Church of Rochester, New York, a series of "Fireside Sermons," in which I have dealt with the application of the simple, working principles of Jesus to the various problems that arise before and after marriage. The results of these years have convinced me that such a course is of increasingly practical value to the community and to the church. It serves humanity where humanity needs service. It builds the homes that make the church.

It has also in addition to this great and worthy object, many by-products which are almost equal in value. It offers a pastor an opportunity to say many things, from the pulpit, which both the young people and their parents hear which it would be rather embarrassing to say to them if they were seated in his office. More than that, it enables him to reach hundreds, if not thousands, of couples with a helpful message who never would come and sit down to discuss these problems with him. It tends to draw both the young people who are intending to make a home into a relationship to a church, and to the same church.

Still another by-product that is worth while when difficulties do arise, as they often will after the wedding day, is that it makes it easier for young people to come and consult with their minister without embarrassment because they have been conscious that he is interested in the problem of their possible difficulties, even before they arise.

It has been my observation, also, that these sermons offer a fine opportunity to present to the young people the claims of Christ, and for enlarging on the sacredness of the vows that are to be taken. The issues that are at stake, the possibilities for happiness or unhappiness in the long years that are ahead form the greatest basis for the demand that the young people take Christ as their partner in the enterprise on which they are embarking.

There are those who feel that presentation of matters of this kind year after year must eventually become stale. Undoubtedly it does have something of a sameness for those who are not proposing to get married, or who are not married. But to those who are engaged, or married, let us remember that it is just as new as life itself. There is not a day of married life that does not in some way present the old problems, love, faith, and control of selfish propensities, and each day make

Musical Memorial Service

By Richard Pengilly

1. America Chorus
Battle Hymn of the Republic Chorus
America the Beautiful Chorus
Choir and Congregation
2. PRAYER Pastor
3. DRAFTED
Long Boy Chorus
When You Come Back Chorus
Choir and Congregation
4. LEAVING HOME
Keep the Home-Fires Buring Solo
(Congregation may join in chorus)
5. IN CAMP
Reveille Bugle
Oh, How I Hate to Get Up in the Morning Chorus
Choir and Congregation
Mess Call Bugle
Assembly Bugle
Star Spangled Banner Bugle
Choir and Congregation Chorus
6. TWI-LIGHT HOUR
Pack Up Your Troubles Chorus
Adaline Chorus
Carry Me Back to Old Virginie Chorus
Choir and Congregation
7. ON THE MARCH
Tipperary Chorus
Choir and Congregation
8. ON THE TRANSPORT
Over There Chorus
Goodbye Broadway Chorus
Choir and Congregation
9. LANDING IN FRANCE
Spirit of Lafayette Solo
Army Fighter Chorus
Choir
10. SPIRIT OF FRANCE
Marseilles Quartette
11. HOME SICK
There's a Long, Long Trail Awinding Chorus
On the Banks of the Wabash Chorus
Home, Sweet Home Chorus
Choir and Congregation
12. OVER THE TOP
Forever With the Lord Hymn
Choir
13. NO MAN'S LAND
Mendelssohn's Funeral March Piano Solo
14. MEMORIAL FUNERAL SERVICE
Nearer, My God, to Thee Hymn
Choir and Congregation
15. TAPS Bugle
Bugler

a demand for a new answer to the questions as to how to maintain poise in the midst of the day's work, how to be cheerful and brave, how to produce joy and not irritation in the other's life. These, and others of like nature are the very commonplaces of every day. The problem is always there. The proposed solution is always helpful. Love is never old in secular literature. It is the main theme of most stories. Home life embraces almost the whole gamut of human interests. Why should we not deal with these subjects often, if not regularly?

The still small voice seldom gets a chance at a mass meeting.

A Matter of Courtesy

The Episcopal Cathedral of Erie, Pa., recently celebrated its centennial. Four neighboring churches which had been uniting in the Sunday evening services extended their congratulations through a newspaper announcement in the following way:

We congratulate the parish of the Cathedral of St. Paul upon a Century of service for God and humanity.

Luther Memorial Church
Central Presbyterian Church
First Baptist Church
Park Presbyterian Church

Moving Pictures in the Church

A Synchronized Evening Service

REV. W. Harry Freda of the Baptist Church of the Master, Cleveland, uses the motion pictures each Sunday evening in his service but it is not the entire service. He feels that a message may be conveyed by the right picture but that the church has something very much more worth while than the screen. So one reel is selected which fits in with the theme for the night and is shown before the sermon. The entire service is planned for one hour and a half. After developing this program through a period of months he is convinced that it has appeal, worship and persuasion. The following program will show how the various parts are woven into the service.

Organ Prelude—"In Fancy Free"
Manney
Processional Hymn 272
Invocation
Song Service
Scripture Reading—Responsive Reading 4
Anthem—"The King of Love"—Shelley
Prayer
Response
Announcements
Offertory and Anthem—
"Sweeter As The Years Go By"
Motion Picture—
"Main Street The World Over"
Organ Meditation
Sermon—"Why Some Marriages End In Divorce"
Male Quartet

Sources of Films Now Unlimited

There was a time when the non-theatrical field was hard pressed to get suitable films for use in churches and schools. The exchanges were jealous of these outside activities and educational producers were few and far between. That condition now lies largely in the past.

There have been two tendencies in the field which are noticeable. First is the more wide acceptance of the standard width reel. The United Projector and Film Corporation, 226 Franklin street, Buffalo, N. Y., is probably the largest distributor of the narrow film. Others mentioned here deal in the standard width.

The Neighborhood Motion Picture Service established at 131 W. 42nd street, New York City, has organized the most complete and truly educational film and projector service for schools that has yet appeared in America.

Nearly every state has a university or college visual instruction service where films can be secured at only a nominal service charge; several of the U. S. government departments, notably the De-

partment of Agriculture and Bureau of tions.

The Motion Picture Bureau of the International Committee of the Y. M. C. A., with headquarters at New York, has just recently established a film distribution center at 1111 Center street in Chicago, so that now film users in western and mid-western areas have access to the extensive educational listings of this great organization. The theatrical exchanges themselves now maintain non-theatrical departments which place the great dramas, comedies and scenic of the silver screen, at the service of community interests, after the theatrical runs are completed.

The Educational Screen, of Chicago, the magazine representing the non-theatrical world, publishes a booklet called "1001 Films" that contains a classified list of nearly 3000 films, suitable for use in schools. Many of these are free of rental charges, and others can be had at reasonable rates.

As a service to its patrons, the DeVry Corporation itself, has brought together a fine library of film negative, gathered from many parts of the world, from which it will make prints in lengths varying from 50 feet up.

Movie Camera in Church Work

Mr. A. P. Hollis, author of "Motion Pictures for Instruction," writes us as follows:

"With regard to the use of camera in religious work, this is a new problem with us, but with the growing tendency of the church to do social and welfare work throughout the parish, I can see many places where a movie camera could be used by alert religious workers. In the first place, all church events such as church dedications, christenings, weddings; also in the Sunday school, at athletic contests and at the various stunts that the young people of the neighborhood pull off. The boy scouts are crazy to see themselves in the movies; also the local dramatic club and vacation tours of the pastor and other workers. Movies of the poor parts of the city where christian charity work can be done, are very effective in appealing for funds, and church and mission building projects can be put before the public in this way. No doubt many other ways of using movies, than I have mentioned, will occur to you, but it seems to me that local movies of this kind added to any of your movie programs will greatly increase the interest. I would suggest a camera taking standard (35 mm) film, so the pictures can be shown in theatres, schools and public halls."

The Chance of a Generation

A Unique Christian Trans-Continental Tour

Twenty-two days for viewing America's scenic wonders. A special de luxe Sante Fe train will leave Chicago on May 16, filled with enthusiastic Christian people, bound for the Pacific Coast. It will take its way through the great Southwest, the rugged Rockies, the painted desert, the Grand Canyon of Colorado, Riverside, Los Angeles and San Francisco. It will leave San Francisco on June 1, stopping at Salt Lake City and Colorado Springs, reaching Chicago June 8.

- (C) Special excursions at stopover points will be made to Indian and Mexican missions showing the work of the church at first hand.
- (C) A devotional service will be held on the train each day.
- (C) A wonderful opportunity for unaccompanied women to travel in perfect security.
- (C) Arrival in San Francisco in time for the meetings of the Women's Missionary Organizations and the General Assembly of the Presbyterian Church.
- (C) The Agency arranges all details of hotel and sight seeing.
- (C) Prices are surprisingly low—much less than if you were traveling independently.

SEND TODAY FOR FULL PARTICULARS

Hunt Tours,

214 Hippodrome Building, Cleveland, Ohio.

Please send me, at once, rates and full information regarding the Christian Trans-continental Tour.

Name _____ Address _____

A Tour of the Bible

TOURS are quite the thing just now. Among the interesting ones which we have seen announced is "A Tour of the Bible" which is taking place on Wednesday evenings at the First Baptist Church, Boise City, Okla. The pastor Rev. J. M. Hawes planned the trip and is the director of travel.

The pilgrimage started from Eden. A large map is on the wall to give the right idea of locations. The director led in the study of the creation and the fall of man at that point. The next stop was Mount Ararat with the great flood as the subject. When ready to leave for the night the leader announced:

"We will leave Ararat, make a brief stop at Borsippa (Babel), light a moment at Ur of Chaldaea, do a nose dive over Haran and land at Bethel, where we will spend the evening."

Among the interesting things studied as the tour went on were the Confusion of Tongues, Abraham's Call, the Building of the Altar, all of these leading up to the bigger subject of Jacob. Then the group went to Dotham and studied Joseph. Following that the stop was Sinai with the historic burning bush. Two nights were spent with Moses and then came Mount Carmel and Elijah. There was a stop at Kadesh Barnea with the study of the wanderings of the people and then the final dash to the Promised Land.

Carefully prepared questions announced in advance furnished the inspiration for Bible study so that those taking the tour would know better the places and events studied. This list shows the kind of questions which were used.

ALL ABOARD FOR BETHEL

Our 'plane stopped at Ararat last Wednesday and we enjoyed a half hour on that peak. Wednesday we leave there, make a brief stop at Borsippa (Babel), light a moment at Ur of Chaldaea, do a nose dive over Haran and land at Bethel where we will spend the evening. While there we will discuss some of the following questions.

Who was the first Bible character to go to Bethel?

Why and how did Jacob make a pillar out of a pillow?

What brought Jacob to Bethel?

Did God approve the trickery that made this move necessary?

What promise did Jacob make to God at Bethel? Did he keep it?

What two nations made this place their religious center?

All of these questions will be discussed at the mid-week service, Wednesday night.

Just how effective this kind of meeting is will be seen by the report of the pastor. "Up to the time I began this study I never had more than a dozen and usually nearer a half dozen at the prayer meeting. Tonight we had 36.

The King of Kings

By George Reid Andrews

I HAVE just returned from Hollywood, California, where I spent the month of February, assisting in the cutting and titling of the motion picture, "The King of Kings," produced by Cecil B. DeMille.

The picture is a marvelous achievement of the cinema art and will no doubt appeal to vast audiences irrespective of creed or communion. Every

have been taken with the text—which has been the practise of sermon makers for many generations; perhaps the public will pardon this liberty in the interest of dramatic effect.

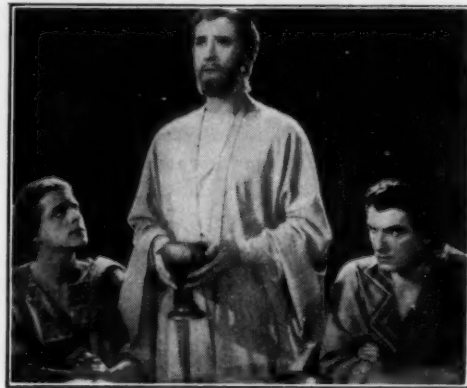
Judas plays a large part in the picture. He believes that Jesus will prove to be the expected Messiah to drive out the hated Romans and that by following him his reward will be high position and honor. Gradually he is disillusioned concerning the temporal kingdom and in desperation and disappointment, sells his master for thirty pieces of silver.

So far the picture has cost \$2,300,000. Expensive sets and expensive actors account for the great cost. The statement in Matthew 27:33-54 cost over \$400,000 to say the same thing in pictures according to Mr. DeMille's dramatic imagination. Into no other picture has there gone such a large number of actors and actresses who are stars in their own pictures. There was no less than 550 actors having named character roles and as many as 5,000 persons were used on the big sets.

H. B. Warner takes the part of the Christ and he grows with the picture as it moves to its climax, in the resurrection scene. The actor is completely lost in the portrayal. Miss Dorothy Cummings proved a happy selection to play the part of the mother of Jesus. It is interesting to note that these two actors were placed under special contract by Mr. DeMille to protect "The King of Kings" in the future. They agree not to appear in other pictures for ten years if Mr. DeMille objects.

CHRIST'S DAY IS TO COME

Just after the French Revolution, near the close of the eighteenth century, the Sultan of Turkey visited Paris. Seeing a broken and disfigured statue of the Christ in front of an erstwhile cathedral he sneeringly remarked, "Sire, your day is past"—and so it seemed amid the sickening wreck and disaster wrought by internecine war. Years afterwards Thomas Carlyle was in Paris, and passing along this same boulevard he chanced to look upon the selfsame image of the Galilean teacher, now reproduced and perfect—looking down upon the multitudes with commanding impressiveness, as if again about to speak His mighty imperatives. Addressing it with uncovered head and in profound reverence, the great Scotsman exclaimed, "Sire, your day is yet to come!"—J. J. Castleberry in "The Soul of Religion."



THE LAST SUPPER

Scene from Cecil De Mille's production "The King of Kings."

effort has been made to produce a picture as free as possible of controversial matter and acceptable to both Roman Catholic and Protestant and with the least possible offense to Jews. The New Testament narrative has been made the basis of the story.

The aim throughout has been to present the universal Christ and in such a way that young and old will love Him and seek to know Him better. The story deals only with the public ministry of Jesus and makes no reference to His birth and boyhood. The Ben Hur picture has done this period of His life so beautifully, Mr. DeMille did not care to reproduce those scenes. Strictly speaking, the picture is not a life of Jesus; it is rather an interpretation of the man, his spirit and purpose. The story is dramatically constructed and is not a series of illustrated episodes. Only those events of his life are used which serve the interpretive purpose of the story. Many fine and expensive sequences have had to be taken out entirely to keep the length of the picture within bounds. When finished there were 300,000 feet of film which had to be cut to at least 14,000 feet. The task has been a difficult one and almost heart-breaking at times. Mr. DeMille decided early in the work that he would not put words in the mouth of Jesus which He had not used at some time or place. Accordingly certain liberties

The Editorial Page

The Jam in Religious Books

A RECENT editorial trip took me to a half dozen of the country's largest cities. In each of these I had a chance to talk with the men who are selling religious books. I am writing the editorial but, in fact, I am merely passing on what these men said and am glad to be a mouthpiece for the expression. Now let's understand who these men are. They are not book publishers. They are not the consumers. They are the men placed in charge of the book stores, most of them denominationally owned, to pass the religious books on to those who read.

These men say that religious books are produced too fast. They come so rapidly from the presses that very few get an honest chance for promotion. Because of this initial orders are placed in very small quantities. For the same reason a book ages very fast and to have one a few months old on the shelves means a loss.

Anyone who has had anything to do with the publishing or selling of religious books knows that there is ground for this feeling. If he has looked beneath the surface, he knows that the problem is not settled by merely making the statement. There are two additional reasons I want to add which will help to explain the situation as I see it.

1. Most religious books are read only by preachers.
2. The definition of religious books is entirely too narrow.

"The Man Nobody Knows" and the Fosdick books may be the exceptions which prove the rule. But the first statement will stand unchallenged by most book-men. Ministers buy ninety-five per cent of the religious books which are sold. Our laymen are religiously illiterate. The layman who pretends to keep up with modern religious literature is a curiosity.

It seems to the writer that this is the point of attack in the entire situation. We ought to get laymen reading religious books. I have a good many in my library that I am sure the intelligent layman would enjoy if he could be persuaded to read the first ten pages. But that's the rub. The book seller has not access to this group. The minister has. Here is his opportunity to render a great service to his church and to the cause generally. Encourage the reading of religious books. Censor them first, if that is necessary.

The layman's excuse is that he has not time. He has time for lodge and theater. He can spend the afternoon at the ball game or the races. He has hours on the train and in the automobile. And he has time to read if we can capture his interest for religious books.

We artificially limit religious books by too narrow a definition. When ninety-five per cent of the readers are ministers it naturally follows that the books are selected with the minister in mind. But the intellectual life of the minister is constantly broadening. Any book which touches upon life in a spiritual way ought to be classified as religious literature. I know that the ablest publishers in the country disagree with this. They say it has been tried out and failed. They affirm that if you broaden the scope of your religious books you run into all kinds of difficulties. They are right as far as experience is concerned. But I am right as a prophet. This broadening has got to come.

The classification of religious books is one of the most

artificial things in the world. Some of the most inspiring books I have ever read could not get in under that classification. There are several books in the Bible which could not. It is amusing to find Conan Doyle's "History of Spiritualism" on the religious book counter and "Why We Behave Like Human Beings" in the secular shelves, but such things are constantly happening.

Here are two lines of approach which I think are logical. First get lay readers for religious books. The ministers are the key men here and they will personally profit by such interest. The second is, broaden the interest of the religious books. Both of these ideas will serve the cause of humanity and in our editorial estimation will serve the Kingdom of God.

America is still a field of opportunity in book distribution. The percentage of book circulation here is far below that of most cultured nations, including England, Scotland, France, Italy, Denmark and Germany. The distribution of good books offers the minister a chance for a great service which will improve the cultural life of his people and their intellectual and spiritual response to his messages. He should share the opportunity with the publisher.

Any Kind of Publicity Is Good?

THERE is a rule in the publicity field that any kind of publicity is good publicity. In the slang phrase, "every knock is a boost." I have seen men as delighted with adverse criticism in the public press as favorable criticism. The space is the thing. An adverse review of a play or a book creates interest as well as a favorable one. Suppress a play for one night and the theater is jammed the next.

But this is a rule which does not hold with church publicity. The minister cannot adopt it as a principle for there are many kinds of publicity which are not helpful, but distinctly harmful to the cause.

The minister cannot afford any kind of publicity which reflects upon his sincerity or his character. The preacher's character is a professional asset and his reputation must be kept clean. He ought to make that clear to his church officials and make sure that they are ready to protect his good name.

The minister cannot afford any publicity which makes him appear as a religious mountebank or freak. It is true that he might get a crowd by training a monkey to take up the collection while he played the hand organ, but such a method is sure to react upon his personal reputation and the standing of the church he represents. It seems to the writer that ministers should watch their plans carefully to see whether they are advertising the gospel or some kind of stunt.

Then the minister must avoid any kind of publicity which will make his church less of a church. Laymen have a right to protest when some minister carried away with the glare of notoriety turns the house of God into a public market place. If he must use the tactics of the soap box orator, let him take his soap box into the market place, but when the bell calls folks to the worship of the eternal he should enter into the courts of holiness with prayer and seriousness.

And finally, the church cannot afford any untrue publicity. It has no right to advertise a great sermon and

then have the preacher enter the pulpit to utter platitudes which are already thread worn. It has no moral right to advertise a great musical service and offer a half-baked program which would be barred from any musical test. It has no right to advertise itself as a church with a welcome when its pews are filled with a cold blooded, unresponsive people. No church is under an obligation to

secure publicity, but every church is under holy bonds to be truthful.

Churches which are using publicity and spending good money for it would do well to heed these suggestions. Publicity is a great medium for progress, but it has its limitations and its dangers. Cautiousness may be the indication of progress.

As the World Rolls By— Sound Advice

I Become a Church Usher

Even when I was in the pulpit I always admired the efficient church usher. It certainly requires skill of a surpassing kind to seat all kinds of people with courtesy and satisfaction. But I never dreamed that I might aspire to such a job. Last Sunday, however, I got to church just as the rush was on and before I got to a seat the gentleman in charge of the ushers touched my shoulder.

"You are just the man we want," he said. "Take these calendars and take charge of this outside aisle."

Evidently I was pretty good for they held a consultation and I was promoted to an inside aisle. The church was getting filled and the job becoming more difficult. I tried to persuade a group to take seats in the front but they didn't like the idea and took chairs in the rear.

"How do you do it?" I asked the chairman. "They won't take the front seats for me."

"I always tell them there are seats in the eighth row," he explained. "Then when they get that far front it is easier for them to go forward than to go back."

I had learned something new about church administration. For of course there were no vacant seats in the eighth row.

A Left-handed Compliment

I preached the other night as a pinch hitter. It really wasn't such a pinch for me for I had had a week's notice, but for some reason or other the scheduled speaker didn't notify the church of the substitution until the last minute.

At the close of the service a kindly old lady made her way to the front to shake my hand.

"I was pleased," she said. "You did very well, very well indeed, when we consider the short notice you had."

Too Much Absorption

If I were to give one criticism of the men's classes which I visit and address from time to time, it is that they absorb too much and express themselves too little. Good speakers are provided who bring interesting and varied subjects. Once in a while one of them is religious. But the class sits, admires, applauds and absorbs but does not express itself in any way.

One man explained to me that there were few college graduates in the class and the "fellows hated to talk for fear they would show their limitations." Well, a man does not have to be a college graduate to think and have experiences. Our religious world is overcrowded with sophisticated speculations and empty of real experimental thinking. The men's group which does not seek to build such experiences is missing a big opportunity.

A year ago Arthur Nash, golden rule clothing manufacturer of Cincinnati, Ohio, was asking for advice on a way to spend his surplus income. Just recently he has started to publish a weekly journal. Somebody has given him sound advice on how to get rid of money.

Censorship

Censorship may close every place of Sunday amusement, but it cannot compel folks to attend the church services.

It may close every salacious show and still it is unable to proclaim the moral power of good drama and soul-inspiring music.

It may bar every filthy magazine from the news stands, but it has no power to persuade people to read the other kind.

It can shut out boys from their questionable places of recreation, but it does not lure them into the Sunday school.

It may teach a man to suspect and distrust his neighbors, but it never inculcates the principles of the golden rule.

The world needs more people who can point the way to righteousness rather than more who can point out the rotten spots.

A minister may find it necessary at times to be a censor to keep his conscience clean; but the wise preacher will prefer to be known as a shepherd. Leaders are more to be desired than critics; the world needs to know where to get on at, not where to get off.

MARINES—THEN THE BANKERS

Bit by bit the Nicaraguan situation becomes more apparent. Close on the heels of the landing of 1,200 additional United States Marines comes this cable dispatch from the tiny Central American republic:

President Diaz and United States Minister Eberhardt have conferred relative to the terms of a \$700,000 emergency loan submitted by a New York firm, but no decision as to the flotation of the loan has been made. President Diaz said Nicaragua is in an excellent position to seek a larger loan of from \$12,000,000 to \$20,000,000 once peace is established.

First the Marines, then the Bankers. "Once peace is established"—mountains of meaning in that phrase! Once 'peace'—meaning Diaz—is established, a new market will be opened for the floating of a \$12,000,000 to \$20,000,000 loan. Once 'peace' is established, profits will resume their march toward New York. And two thousand Marines are in Nicaragua to see that 'peace' is established.

Communique—The Bankers have landed and have the situation well in hand.—Dearborn Independent.

EVERY WOMAN'S MAIL

"Private View of Paris Hats."
"Help Some Ailing Child to Health!"
"Half-price Sale of Fine White Spats."
"Share With Needy Ones Your Wealth!"

"Have Your Name in Which is Which!"
"Help a Needy Southern College."
"Easy Way of Getting Rich!"
"Special Rates on 'Kneadful Knowledge'."

"Choctaw Children Ask Your Aid."
"Trial Free of Helps to Beauty."
"Call and See Our Chinese Jade."
"Send a Check, and Do Your Duty!"

"Fine Editions of Rare Books."
"New Apartment House Prospectus."
"Sumptuous Winter Cruise De Luxe!"
"Suffering Sick Say 'Don't Neglect us!'"

Shall I hurry to a sale?

Shall I give to those who ask it?

No, I hate this sort of mail!

Pitch 'em all in the wastebasket!

—Carolyn Wells in Saturday Evening Post.

"WAS THAT SOMEBODY YOU?"

Once I knew a Baptist

He had a pious look.

He had been totally immersed—

Except his pocketbook.

He'd put a nickel on the plate

And then with might and main

He'd sing, "When we asunder part

It gives us inward pain."

I also knew a Baptist

He couldn't sing he said,

He'd holler "glory" loud enough

To almost raise the dead.

But as to his apportionment,

Tho his barns were waxing fat

His shouting wasn't loud enough

To ever quite raise that!

—Calendar, Delaware St. Baptist Church, Syracuse, N. Y.

AS A CONTEMPORARY SEES IT

A fire-mist and a planet

A crystal and a cell,

A jellyfish and a saurian,

And a swamp where the reptiles dwell;

Then a glimpse of law and beauty

And a man evolved from monk—

Some call it evolution,

But a better name is—BUNK!

—From The Cross published by First Congregational Church, Canton, O.

A CORRECTION

An article in the April issue entitled Sealed Orders gave the location of the Trinity Lutheran Church as Rockford, Illinois. The correct address is Rockport, Ind.

ASK DR. BEAVEN

Question—We expect to change the time of our annual church year when our pledges begin. This will make our new church year begin some months after the expiration of our old pledges. What is the best method of covering the gap in the church's income, between the expiration of the old church year and the beginning of the new?

Answer—My observations lead me to believe that this can most easily be met by a letter sent out to the congregation stating the facts and stating also to each member that unless he replies advising to the contrary, the church treasurer will take it for granted that he will continue his pledges at the same rate per week as he has been giving up to the period when the new pledges are to take effect. Prior to the time when such pledges are to take effect an every-member-canvass will naturally be made to secure pledges for the next year. In this case, unless you heard to the contrary, you could at least assume acquiescence and send out your statements on that basis. When we did this it caused almost no decrease in our income. I know of no better way nor one that causes less difficulty. We however had to purchase a special set of envelopes for the few months intervening.

Question—Do you feel that the boards in our churches are a menace to the democracy of our church life and that their domination should be curtailed?

Answer—The answer to this might differ if answered by a man who represented a different denomination than my own and it is conceivable that in some given church a situation might have arisen that made domination by the Boards a danger to democracy.

I feel, however, that if the Boards of a given church are elected by the franchise of the people and there is a perfectly natural way of retiring them if they are not satisfactory and electing others in their places that most of the danger to democracy is removed and also that a great change for the development of leadership is involved in our present Board system.

Personally, I believe in cultivating the leadership of the Boards and in letting them be the center in which many of the difficult and complex problems of church life are thrashed out.

Every church needs to have some inner group where absolute frankness can be the habit; where problems can be discussed judiciously and conclusions arrived at without having the personal elements of the discussion passed out indiscriminately to the public. Particularly is this true in these days when the press loves to feature any apparent dissension in either denominational or church life. The Boards ought to constitute such an inner group and their recommendations to the

church ought to carry large weight. If the church can be assured that its Board members are truly the ones that it chooses for leaders, I see no reason why the Boards should not occupy this position of confidence. When a member has in mind an individual who should be considered as a candidate for a Board position he should pass that name in to this nominating committee. We assure them that such a name will be presented and considered.

With us, one-third of each Board is elected each year. No one is eligible to re-election to that office until the expiration of a year. All the retiring members of all three of the Boards are members of the nominating committee for the new Board members. In addition the church elects four members at-large to the nominating committee, these four cannot be members of any Board. The pastor is a member of this committee ex-officio. The church knows that it is the custom of that nominating committee when it meets to have presented to it every name that has been mentioned for a Board position. The nominating committee members in turn suggest every name they desire to have considered.

When this list is before them, the committee ballots upon names. Each member indicating upon paper his choices in order of preference. They nominate twice the number of names that there are vacancies to be filled. Unless there is a good reason, the names receiving the highest vote by the nominating committee are the ones chosen to stand before the church. If any of those chosen should be disqualified for any worthy reason, a frank discussion takes place in the nominating committee which brings that out.

When the ballots are presented to the church nominations are called for from the floor. These are written in before the ballots are cast.

After the election takes place those receiving the highest number of votes are declared elected.

The church also knows that it is the custom of the Boards, if a vacancy should occur in any of the Boards during the year, unless there is a very good reason to prevent it, the person who received the next highest number of votes for that office at the annual election will be appointed by the Boards to fill the vacancy until the next election.

In these and other ways we attempt to insure the feeling that the people are truly represented by the judgment of the men and women who are on the Boards. I have seldom heard complaint in our church on the domination of the boards, though almost every question of moment that comes to the church has had their consideration and is accompanied by their recommendation.

Dr. Beaven's entire page next month will be devoted to a discussion of the three-hour program with the emphasis upon training for worship.

Why I Want a D.D.

By an Ordinary Guy

TO conceal the fact that I invested in a marriage license instead of finishing my seminary course.

To reduce the number of misstatements in the public press.

I hope that the title of "Doctor" might eliminate the title of "Brother," and discourage that of "Reverend."

A high sounding name is a great asset to a clergyman. Much of the prosperity of the Episcopal church is due to the aristocratic cognomens of her clergy. My name is hopelessly commonplace; a "D. D." is its only hope.

My mother once went to a college commencement, and ever since has hoped that some day I might wear some stripes down my back.

The bestowal of such a degree would create a propitious occasion upon which to present my Prince Albert to the dusky janitor of the church and to invest in one of these "slide aways" which make a minister look as prosperous as a stock-broker.

If I were a Doctor of Divinity, I might qualify for membership in the high-brow preacher's club, and thus have a good excuse for staying away from the regular minister's meeting.

The public would be more disposed to forgive dumb sermons if I were a D. D.

It would get my name into the "Congregationalist."

It would permit me to decorate the church sign with two well-fed capitals.

It would help the undertaker to get to heaven by reducing the number of his prevarications while on earth.

I would be inclined to have a more charitable feeling towards some of the brethren who became doctors of divinity by rather easy methods.

It might convince my wife that I was a success in the ministry.

It would tease my medical brother-in-law.

It would facilitate candidating west of the Mississippi.

Getting a ring side seat at a college commencement would be good fun.

It would permit me to do a college president a favor without being under the suspicion of hunting a degree.

It would put to flight my old friend, the inferiority complex.

It would be a new experience.

The Changing Situation in China: An Interpretation

By Sidney L. Gulick

GREAT things are happening in China. They are not the military struggles between the war lords, to which the press largely confines attention. A new China is being born. "There never was a time," writes one of China's leaders, "when the hearts of the people bounded with more hope than today." An ancient people is becoming a nation. New life is surging through its veins. It is undergoing inner transformations in a single generation that have occupied the peoples of the West for half a millennium. This revolution is more fundamental than the French Revolution. That was primarily political, this is also social and economic. It is recasting the whole life of China.

A literary and linguistic revolution is sweeping away the classical language, dead now for 2,000 years, and is substituting for it the language of the people. This is making it possible even for adults to learn to read and write their own language in less than a year. Within a generation Chinese illiteracy should be largely overcome. In consequence, newspapers are springing up all over the country and the nation is able to know what is happening the world over,—and especially to China as she faces the powerful and hitherto aggressive nations of the West.

An educational revolution has already taken place. The classical education is abandoned. Modern occidental education is being rapidly introduced, training young men and women by the million dominated by practically the same world view, the same ideas and ideals and the same patriotism that dominate our young folk of the West.

A vigorous intellectual revolution is in progress. Every tradition, social, moral, religious, handed down dogmatically or imported from the West, is being questioned. New China is questioning Christianity, in the so-called "anti-Christian movement"; but she also questions every assertion of authority. Confucianism, Buddhism and Taoism are subjected to the same questions and tests.

A scientific revolution is well on, especially among the youth. Ancient Chinese ideas of heaven and earth, of nature and the supernatural, of deities and of men, are beginning to disappear. Occidental science is beginning to create the new mind of China as well as to transform her physical life.

The industrial revolution has start-

ed. Enormous factories and mass production have already invaded many centers, upsetting old industrial methods, carrying tragedy to multitudes of industrial workers and creating new economic, financial and social problems.

The political revolution, from feudal autocracy to a form suited to her modern life, is in violent process. The downfall of the Manchu dynasty (1911) has been followed by a decade of confusion of competing warlords.

The significant thing in the immediate present is the rising power of nationalism and of the National party. It has recently set up headquarters in Central China and appears to be the one party with a policy and a program based on moral ideals, social principles and patriotism. The ultimate outcome of this conflict cannot be doubted. The prospect of the ending of the period of political turmoil and of civil war is brighter than at any time during the past decade. Some observers even believe that the People's Party will be triumphant and in substantial control of all China within a year or two.

Dr. Sun Yat-sen, in his "will," now regarded as almost sacred, formulated three fundamental principles as the objectives of his party. These three principles have become the slogans of all forward looking Chinese: (1) the recognition of China as an equal among the nations and the readjustment of all existing treaties; (2) the political unification of China with a truly democratic government controlled by the People's Party; (3) the betterment of economic conditions for all industrial workers.

All China is now demanding that all "unequal" treaties be abrogated and new ones be negotiated on a basis of complete equality and reciprocity. She wants to control her own tariff absolutely, as England and America do. She wants to have her own courts in full control within her jurisdiction, as are those of western lands. She wants all "concessions," and "foreign settlements" and rights of "extraterritoriality" abolished.

The fundamental fact back of all these changes and demands is the rise in the Chinese mind and heart of the same impulse that has dominated western nations and Japan during recent decades—conscious nationalism. China is now determined that oppression both

from within and from without must end.

Whether Chinese nationalism will keep within bounds or go to violent extremes depends largely on the response which other nations make to the demands for readjustment of relations which the Chinese have come to regard as intolerable.

For a century the United States has been a real friend to China. On the whole, with certain unhappy exceptions in our treatment of Chinese in America, we have treated China well. The return of the Boxer Indemnity, the policy of an "open door," the demand of the Washington Conference on Limitation of Armament for the restoration of Shantung, may be mentioned as examples. But the time has come for a new expression of our national goodwill. Clearly and promptly should we express our interest in China's problems and aspirations, our sympathy with her national desires for unity, equality, autonomy and freedom to be herself and to direct her own life. Our government should be foremost in recognizing the new China that is in the making. We should be ready to help her, so far as an outside nation can help her in achieving her ideals and in meeting her responsibilities, both internal and international.

This, however, we can intelligently do only as we see China's problems and needs as they really are. To be a true friend America must truly understand China and the realities of her task. These problems concern not only her external relations but her internal life. China's 400,000,000 people are terribly poor. They lack adequate food and clothing, housing and education. China is suffering from under-nourishment, from physical diseases of many kinds, from superstitions inevitable in an unscientific age, from political corruption, and from social injustice.

China needs and needs desperately more efficient agriculture and industry, more adequate roads and railroads, a more general education and intelligence. She needs, moreover, able and reliable, skillful and honest, governmental officials,—patriots by the million who will give themselves for the welfare of China.

Restoration of the "concessions," abolition of "extraterritoriality" and achievement of "equal treaties" should be secured as promptly as possible, yet they alone will give China none of these fundamental things and will, therefore, help little in solving her real and fundamental problems.

Americans need also to realize that Russian influences in China constitute a real menace. No one can say at present how far Bolshevik forces are really successful. For the moment they

(Continued on Page 464)

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

PILGRIM MOTHERS

In the days when women suffrage was not even dreamed of it was customary to give the husband many lines of tombstone inscription, while his helpmate was put off with the bare date, preceded by, "And his wife, Mary," if "Mary" she happened to be. This was manifestly unfair, for in those olden times, and in our own colonial period in particular, we have reason to believe that the housemother bore the lion's share of the day's burden and heat, and bore them patiently and well. So I was glad to find in our Brewster burying-ground, beside the Thames at Norwich, an ancient shaft that seemed to stand especially in honor of Lucretia, died 1578, and on which Jonathan, the housefather, is given a secondary place. "A noble specimen of an enlightened, heroic Christian gentlewoman," it says of her. Those Mayflower women, Pilgrim Mothers, were somebodies, after all!—Mitchell Bronk in "Pillars of Gold"; The Judson Press.

MOTHERHOOD

In a poem by Agnes Lee called "Motherhood," it is she who meets when old another aged woman, yearning also over marvelous memories. Together they follow the joyous children at play under the cedars and olive trees. They exchange confidences of their own little ones, long since gone. They find delightful comparisons between their children's looks and ways. And at the last, Mary, questioning who this stranger is, learns that she is the mother of Judas Iscariot. For the mothers of men are alike in one Christ-like quality: they love their children whether they be dark or fair in deeds. And the Heart of the universe, like the Christmas-heart of all the world, is wide enough to include even Judas in its all-embracing sympathy.—Edgar White Burrill in "Literary Vespers," First Series; Duffield and Company.

MOTHER'S APRON STRING

A little boy who had just learned to walk was playing in the kitchen where his mother was working. She tied one of her apron strings around his wrist so that he could pull himself up when he fell. This satisfied him for awhile but when he grew stronger he asked his mother to untie it. She reminded him that he still needed it as he was not sure of his steps.

After many days he was tall enough to look out of the window. He saw the beautiful world and heard it calling. He tugged at the apron string and it broke. Away he ran through the open door and as he went he laughed and said, "I didn't know that mother's apron string was so weak."

He went on and on through the fields and forests, looking at the mountains in the distance. He longed to reach them but they were far away. At last, footsore and weary, he came to the edge

MOTHER

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, aunts and cousins, but only one MOTHER in all the wide world.

—Kate Douglas Wiggin.

of a cliff. He slipped, and as he was falling over the brink he felt a tug at his waist and discovered that it was mother's broken apron string still tied about his body. He pulled himself back upon the rock and as he stood there he said, "I didn't know that mother's apron string was so strong."—Gosse-link in "The Child in the Temple."

HIS MOTHER'S BIBLE

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said, "though, of course, the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it. She translated it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—G. B. F. Hallock in "Cyclopedia of Funeral Sermons and Sketches"; George H. Doran Company.

A FIRST OF MAY CUSTOM

When I was a boy we used to observe the First of May with a pretty custom. We made May baskets from varicoloured paper in which we arranged the finest flowers we could find. As soon as it was dark we would go to the house of a friend, hang the basket on the door knob, ring the bell, and then run to the nearest hiding place to watch developments. The door opened and above our throbbing hearts we could hear the exclamation, "Isn't this beautiful?" As soon as we felt we could safely do so without being detected, we would leave our refuge to go to some other home. It made us feel very happy to know that we made others happy.—Gosse-link in "The Child in the Temple."

THE OLD HOME OF JOHN G. PATON

John Paton's parents, James and Janet Rogerson Paton, were of that fine old type of godly Scottish folk to whom the world owes so much. They moved when John was but five years old to the town of Torthorwald, a village of happy, hardy, thrifty people whose children were taught in the parish school, and made to understand that brains and character make the world's true aristocracy.

Dearest of all the memories of those early days were those of the kindly, yet firm discipline of his father, and the sacred closet where he used to go every day for prayer. The children learned to step softly and reverently past that closed door from behind which they could hear their father praying for them, that they might grow to an honorable and useful manhood and womanhood. They learned, too, to love and reverence the family worship and the house of God. It was said that James Paton never missed attendance at church but three times: once when the snow was too deep to get through, once by ice that forced him to crawl back up the hill on hands and knees after getting part way down with many falls, and once when an epidemic of cholera made it necessary for all public gatherings to be given up.—H. W. Gates in "Heroes of the Faith"; Charles Scribner's Sons.

REMOVING THE SPURIOUS GROWTH

Bishop Anderson is fond of telling a story about his rosebush. Transferred one spring to a town in the Hudson River valley, while he was an itinerant minister, he found himself in possession of what he believed to be a Japanese rosebush. He watched its development with peculiar interest, but as the time of roses drew near, he was disappointed to observe a spurious growth springing up from the roots, which as it grew smothered his bush and shattered his hopes of Japanese roses.

Inquiry revealed that there was a certain old gardener in town who had set the bush some time ago, and knew all about it. The Bishop sought him out and interviewed him on the subject.

"You are right," said the old gardener, "your bush is a Japanese rose, but when we brought it here we knew that it would not stand the rigors of this climate, so we cut an old rosebush that had reverted, and grafted that Japanese rose into the old root. Now, there is just one way in which you can get the beautiful roses you want. Whenever you see that old growth cropping up, you must cut it out, and keep on cutting it out, so that it never gets the start of you. Try that next year, and you will get some fine Japanese roses."—Ward Adair in "Vital Messages in Modern Books"; Association Press.

"DO NOT TAMPER WITH THE CONSCIENCE"

Through a combination of fortuitous circumstances, it fell to the writer's lot to purchase a new car. The dealer gave hasty but minute instructions on shifting gears, manipulating the clutch, handling the lights, pressure on the steering wheel when turning corners, and various other points. Then in a tone of stern emphasis he concluded with this warning: "Above all things, don't meddle with the carburetor!" Every car owner knows the importance of this homely admonition. The adjustment of that delicate mechanism, on which so much depends, is to be left in the hands of those who are familiar with accepted standards, and who operate in a higher realm of motor lore than the ordinary driver.

The great lesson of "Romola" is, "Do not tamper with the conscience!" "Whatever tongue be spoke or land be trod

Man's conscience is the Oracle of God."

When we make adjustments of the conscience to accommodate momentary convenience, we begin to tear down the very foundations of character.—Ward Adair in "Vital Messages in Modern Books"; Association Press.

MORE LOVE FOR CHRIST

It is recorded by Gustave Doré, the famous French artist, that while he was painting one of his pictures of Christ, a lady entered his studio. The Wonderful Face arrested her attention. Eagerly she gazed upon the radiant countenance. The artist watched her scrutinizingly. "Why do you look at me like that, M. Doré?" she inquired. "I wished to know what you thought of that face," he replied. "You do like it—don't you?" "Yes, I do," said the lady. "And let me tell you what I think. I think you could not paint such a face of Christ unless you loved Him." "Unless I love Him!" exclaimed Doré. "Ah! Madam, I trust I do, and that most sincerely—but as I love Him more I shall paint Him better." It is always so. We too shall portray Him better and serve Him more nobly as we love Him more.—W. Erskine Blackburn in "Invincible Love"; George H. Doran Company.

THE POWER OF FORGIVENESS

A young Christian working man told me that he lost a valued tool from his tool kit and recognized it later in the kit of his fellow workman. Being the only Christian at work in the room he felt it incumbent upon him to show forgiveness. So he went to the thief and said, "I see you have one of my tools, but you can keep it if you need it." Then he went on with his work and put the incident out of his mind. During the next two weeks the thief three times tried to give the value of the tool to its rightful owner—once by offering to give him something else of equal value, again by offering his services between hours, and again by slipping money into his coat pocket. The incident closed with a lasting friendship between the two men because, said the thief, "I couldn't stand being forgiven."—Henry and Tertius van Dyke in "Light My Candle"; Fleming H. Revell Company.

Changing Situation in China

(Continued from Page 462)

are utilizing China's difficulties and unrest to foment international tension. Whether the radical, communistic and antioccidental influences are to gain permanent ascendancy in the National party, it is still too soon to forecast. But Americans need to realize that Russia's present preponderant influence in China is due to her voluntary relinquishments of rights and privileges secured by force or by fraud and to her professions of friendship and help as against foreign oppression.

Americans need also to realize that the safety of American lives and interests in China can in reality be permanently secured only by reliance on China's own goodwill. And this can be had, not by a show of force, much less by use of battalions and battleships, but only by a genuine friendship evinced by actual deeds.

It is a matter of satisfaction to Americans that our government has through many decades, been an intelligently helpful friend to China, and that in the most recent times it has announced its readiness to negotiate new treaties on a basis of equality, mutuality, and reciprocity, independently, if necessary, of other nations. American citizens in every part of the United States might well express unmistakably their desire that our nation should promptly invite the appointment by China of representatives for the negotiation of new treaties. We believe that prompt action of this kind will do much to retain China's friendship for the United States for the decades ahead.

The new China now coming to the fore is largely the product of the new ideas and ideals which multitudes of Americans have been faithfully importing for more than a century and which have permeated the people like leaven. There is no occasion for discouragement in what is taking place. Christian missions and Christian education in China have achieved an extraordinary success.

Now is not the time to withdraw or even to weaken, but to press forward and to strengthen the work. This, of course, should be done in fullest cooperation with the able Chinese leadership that is coming to the fore. Chinese Christians should take administrative control just as rapidly as responsible and competent leaders can be found. They should be urged to assume the responsibilities that must be theirs for the support and direction of the evangelistic and educational work of the churches. Recognition and approval should be given them as they take their rightful and loyal place among

China's patriotic forces. Such action should lead not to the diminution but rather to the increase of support by the Churches of the United States.

"The present appears to be a dark hour for the Christian movement in China," says a Chinese Christian leader, Fong Fu Sec, "yet I believe this is only a passing phase. I think our people, on the whole, are too level-headed to remain long under radical influences from the outside and may be trusted to regain our balance in time. During this time of great upheaval and sweeping changes, when the minds of our young men are swayed by the tide of nationalism, we need the stabilizing power of Christianity as never before to guide our thinking and give fiber to our moral and spiritual life. The Young Men's Christian Association has been of untold blessing to hundreds of thousands of us in our fight for character. In this trying hour we need the material and moral support of Christians of Western lands. This is not the time for them to withdraw their support. For them to do so, it seems to me, is to desert the cause of Christ at a very critical moment."

Finally, in these momentous days of turmoil and, it may be, of fateful crisis, prayer should be offered for China in all our churches. Our statesmen need wisdom and insight and appreciation. The attitude of our government toward China should be manifestly controlled by sympathy and helpful understanding. Justice and goodwill should manifestly exist in the mutual relations of the United States and China. A new day is dawning. A new nation is taking her place in the great human family. An ancient and mighty people is achieving a new life and a new status. This is an integral part of God's gracious plans for mankind, for the full establishment of His Kingdom among men.

TRUST PERFECTED THROUGH EXPERIENCE

The story is told of a father who entered a cellar by a trap-door. His child peered into the darkness. She heard her father's voice but saw no form. Looking up from the darkness to the light he saw her, and invited her to join him. "But I can't see the way, and I don't see you, daddy," replied the child. "Never mind," replied the father, "I see you. Jump down and I'll catch you." The child leaped into the darkness—no! She leaped into her father's arms. That was not blind trust. It was trust perfected through experience. In little things and in great the child had learned to trust her father. When we see the greatness of God's love, surely we can trust Him. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—W. Erskine Blackburn in "Invincible Love."

WHAT TO DO IN MAY

A Department of Reminders

Special Days in May

- May 1—St. Philip and St. James.
May Day.
May 8—Mother's Day.
May 26—Ascension Day.
May 30—Memorial Day.

Some Notable Birthdays

- May 3—Jacob A. Riis (1849).
May 7—Robert Browning (1812).
May 15—Florence Nightingale (1820).
May 22—Wilhelm Richard Wagner (1813).
May 25—Ralph Waldo Emerson (1803).
May 27—Dante (1265).

Other Occasions

- May 17—National Music Week.
Bird Day and Arbor Day.

What to Do in May

Of all the months of the year, May offers an unparalleled opportunity for variety in the church services. There are so many different special days that clamor for recognition.

There are so many churches that try to crowd a year's work into the four or five winter months, with a grand climax at Easter. After Easter there is a grand slump, and it is all wrong. The psychology is all wrong. The church is, or should be, an all the year round institution. So don't look for any slump in May. There is too much still to be done.

Communion

If you have not held a communion service before Easter, hold one as soon after as possible, and gather into the vital fellowship of the church, all those who have decided, during the Lenten season, to follow Christ. The new converts must be won into church membership or they usually fall away.

Reception

Have a reception for the new members who have been received during the Lenten season. They crave the acquaintance, friendship, and fellowship of the church membership. Make this a time for binding together both the old and the new members. The officers of the various church organizations should be there with a hearty welcome for the new recruits.

If the pre-Easter season has been one of evangelistic effort, put a clincher on the work by preaching a series of sermons on "The Cultivation of the Christian Life." Colossians, Ephesians, Philippians, and Galatians will prove a fruitful field for textual material along this line.

May Day Celebration

The first of May, from earliest times, has been an occasion for out-door activities. In England, during medieval and early modern times, many interesting customs in connection with May Day prevailed, among which were the May pole and flower decked processions.

THE LADY WITH THE LAMP

By Paul H. Yourd

"A lady with a lamp shall stand
In the great history of the land
A noble type of good
Heroic womanhood."

Thus wrote Longfellow of Florence Nightingale, and well might his words be applied to all those good and noble women whom we especially seek to honor by the observance of Mother's Day.

Mother held the lamp that lighted our childish feet through the dark mysteries of the early years.

Mother held the lamp that brightened our hours of sickness and discouragement until the sun of new strength and courage returned.

Mother held the lamp of faith and trust when into paths of waywardness we wandered, and welcomed us with a word of love, when prodigal-like we dragged our penitent steps homeward.

Mother held the lamp of inspiration when we went out into the world of competition, and her smile and comforting word brought cheer to our fearful hearts.

Mother held the lamp that cast its magic glow over our lighter moods and charmed our joyful hours with the scintillations of happiness.

Yes, mother held the lamp—God bless her for that. May its light never go out! May her hand never fail!

There is a revival of interest in our own country in the observance of the day. Since Sunday, this year, comes on May first, it affords an opportunity to arrange a beautiful program with music and flowers. The primary and junior departments of the Sunday school could have a party on Saturday to make May baskets, and then carry them to the sick and shut-ins. It would put an old custom to a beautiful and Christian service.

National Music Week

An opportunity for the churches to render a community service through music is provided by the approaching National Music Week, May 1-7. At the same time, this plan for enabling the churches to "give more thought to music" presents them with a means of attracting new attendants to their services through the enriching influence of music. The social service phase of Music Week is illustrated by the instituting in many towns of a joint musical service enlisting the musical forces of several of the churches. Even where

that is not feasible, several of the churches are expanding their music for that week to cover not only the regular services, but special occasions to which the public is invited. Practical suggestions for developing this social service side of the church work through music are found in a pamphlet, "Everybody Neighbors Through Song," to be obtained without charge from the National Music Week Committee, 45 West 45th street, New York City.

That committee suggests Music Week programs tracing the history of church music. It has also prepared a "Special Sunday Service" for the inauguration of the Music Week next May. Those who wish to make special mention of music during Music Week may obtain from the National Music Week Committee a sermon on music by Henry Ward Beecher, and a pamphlet on "Music in Worship" by Dr. William P. Merrill. General suggestions covering the entire content of Music Week with church life are found in the Committee's "Music Week and the Churches."

Mother's Day

Don't forget to make the most of this occasion by special sermon, special music, and other attractive features. Special effort should be made to get shut-in mothers out to the service. It is also a good time to have those join the church who were not quite ready at Easter.

A Look Ahead

Don't wait until the last minute to get information about the summer camps and conferences. Begin now to plan for these and get your young people to decide to attend.

Arbor Day

The date of the day varies in different states. It can be celebrated by many churches by planting trees about the church property, and also setting out vines and shrubs. In the smaller cities, towns, and villages, even in the country itself, there are churches that are an eye-sore because of unattractive grounds. Make the House of God a beautiful, attractive place by having its grounds beautiful. Enlist the men's class or the Boy Scouts, or some other organization to do the job.

Bird Day

Also comes this month. There is a class of boys somewhere in the school that could be interested in bird study and who would be interested in making bird houses. Jesus said the Father noted the fall of the sparrow, and why should we not take some notice of them. An interesting nature sermon could be preached along this line.

Celebrate Florence Nightingale's birthday. It comes on Sunday this year. A service for nurses can be arranged and in some instances they will attend in uniform.

Our Ungainly Ritualism

THE strides of Evangelical Protestantism toward the ritualism of the Roman, English and Lutheran Churches is an interesting development but it is not without its amusing sides. In the attempt to recover some of the lost prestige of the service of worship strange combinations are resorted to. Here is a minister who drapes a Geneva gown upon his shoulders and prances across a plain platform with wild gesticulation. Here is a choir in full vestment while the minister appears in a morning frock coat. Or the minister may be frocked with a choir in partial vestment with the service conducted back of the American and the so-called Christian flag.

Back of this sometimes ludicrous inconsistency there is an honest desire to work into the service the elements of worship. Ministers themselves do not always express that desire in their conversation. They will tell you that it adds dignity to the service or that it makes it seem more like a church. Of course, the answers are only part of the real truth of the matter. The fact is that the ministers appreciate that the historic churches have something very much worth while which they do not possess. In their way they are trying to remedy the situation.

The same motive is back of recent statements by prominent churchmen regarding the introduction of Roman elements of worship. Dr. Harry Emerson Fosdick has made a plea for the restoration of the confessional. He says, "For six years I have had an office where people who know they are spiritually sick and mentally disturbed can come with their problems." This he calls a confessional and urges it upon the church.

But Dr. Fosdick has missed, according to his own address, the real vital part of the Roman confessional. He has been a psychiatrist conducting a mental clinic. It is a specialized job that not one minister in one hundred is qualified to do. But the confessional of Rome is more than a clinic.

The Commonweal, a Catholic weekly in a good natured way points out that Dr. Fosdick's confessional is not a confessional at all. The confessional is described in this language.

"It is simply a place to which one comes for the reception of the sacrament—for the forgiveness of sins by one who holds that power from God. The regulations which bind the priest are strict and all-embracing; preparation for the duties of a confessor is one of the most important parts of ecclesiastical training. One hopes, therefore, that the Protestant divines who

contemplate introducing the confessional, will also take cognizance of what the Catholic Sacrament of Penance really is."

President James A. Beebe of Allegheny College is another Protestant clergyman who is seeking to restore the external symbolism without going to the basic truth back of the symbol. His suggestion is that Protestants use the rosary to help them in the practice of prayer. His reasoning is something like this: "Protestants don't pray; Catholics pray with the rosary. Therefore give Protestants a rosary and they will pray." Or in his own words, "By using the rosary we would have definite symbols from which visual pictures could be taken, holding the mind to the meditation at hand."

President Beebe, like Dr. Fosdick, is confusing a psychopathic clinic with a religious symbol. Strings of beads have played a part in several great religions. If they are to be looked upon merely as instrument to aid to meditation, they would better be taken over from oriental mysticism for it is not in that way that they have a part in the

Tying Children Up to the Church

This is the way that Rev. Elmer A. Fridell gets the interest of the children in the First Baptist Church, Fresno, California. This mailing card publication especially for the children of the parish is worth developing.

THE JUNIOR BULLETIN OF THE FIRST BAPTIST CHURCH

Fresno, California

Vol. 1

FEBRUARY 17, 1927

No. 1

Published once in a while with notices intended especially for the boys and girls of the church.

Church Office, 2325 Merced Street
Fresno—Phone 7254

YOU MAY VOTE

The pastor is printing in this issue of the "Junior Bulletin" a list of sermon subjects. He would like to have each boy and girl in the church vote on the sermons they would like to hear. You may mark this card and hand it in next Sunday. They will be called for early in the morning service. If you want to keep this card, you may copy the subjects you would like to have used. Anyone who wishes to do so, may vote. These sermons will be from five to eight minutes long and will be given early in the regular worship hour each Sunday.

In the following list, mark the eight subjects that you will want Mr. Fridell to use on the eight Sunday mornings beginning Sunday, February 27.

1. Mr. Almost.
2. Keeping Fit.

Roman service. It is true that in counting the rosary the good Catholic builds mental pictures but they are based upon Marian devotion, mysteries of Faith, indulgences and other church dogmas. The use of beads would, of course, be legitimate for any Protestant but deprived of the Catholic significance it would be rather unjust to call such beads The Rosary.

The whole thing raises the very interesting if not important issue whether a symbol can be separated from its doctrinal origin and still produce the effects in worship and loyalty. There is probably no subject that the average minister is so ill-informed on as ritualism in worship and this situation calls for an investigation back to the origins. We believe that such a study is on its way.

ASSIMILATION

Find a place in the church life and activity for every new member, if possible. There ought to be some organization in the church where every member can find an outlet for his or her talents. If there is not such an organization, the time will be well spent in making a survey of definite forms of Christian service to which to assign the church members.

Some churches do not welcome new members on committees. But how are these new folks going to be assimilated into church life, unless they are given places to work? Don't load them with the responsibility of the most important leadership at once, but try them out, give them a chance.

3. A Good Sport.
4. A King in Rags.
5. The White Queen of Calabar.
6. The Wizard's Charm.
7. King of the Cannibals.
8. Knight-Errant of the North.
9. Herald of the Cross in Burma.
10. The Ship-wrecked Missionary.
11. A Pathfinder in Africa.
12. What Can Christ Do for Me?
13. The Talking Bottle.

Next Wednesday night, February 23, at 7:30, you are all invited to attend our church prayer meeting. Rev. M. Madrigal, with his wife and two little children, will be our guests. Mr. Madrigal will speak to us and some of his young people will sing.

A son at college wrote to his father: "No mon, no fun, your son."
The father answered:
"How sad, too bad, your dad."—Temple Advocate.

SUNDAY NIGHT, 7:30

Mr. Fridell will preach on "Why I Am Not Proud of Fresno."

The Church and the Newspaper

By John T. Brabner Smith, Chicago, Ill.

TAKE up your best daily metropolitan newspaper, study it carefully, then read other daily and weekly papers and you will be impressed with the great need of a closer and saner cooperation of the churches with the newspaper, especially if you carefully read and dissect any particular item of church news or article written regarding the activities of the churches.

There has been a remarkable increase of church news which is growing constantly more accurate as a general rule in the newspaper, but there are some glaring exceptions to this rule. It is evident there is an insistent growing need of cooperation between the pastors and the editors.

Here are some of the simplest mistakes made by the newspapers regarding the church, which are generally due to lack of cooperation, or because the "headliners," or the writer of the article, did not know the vocabulary, doctrine or dogma of the church of which they are writing. It is ridiculous to call a Methodist bishop a prelate; a meeting of the Congregationalists, a conclave; or a meeting of the Presbyterians, a conference; or an official meeting of Episcopalians, a synod; or to call a Lutheran or Disciple clergyman, or a Methodist bishop, "The Right Reverend." It is necessary, to be accurate, to call the Archbishop of the Protestant Episcopal or the Catholic church, "The Right Reverend." Effective Methodist ministers are appointed by the bishops as pastors, they are "sent" and are never "called" to pastorates.

Most of the mistakes in church news and in articles regarding church matters could be eliminated if the pastor or a publicity committee would keep in constant touch with the newspapers through its editors or reporters.

Every church should have a fund for purchasing space in the newspapers and should advertise in the daily or weekly paper, regularly, persistently, and as consistently as do the members of the church who are business men. Many churches have editors, writers and advertising experts who could be used in preparing news or advertisements for the newspapers. There is a wealth of unused talent in the Christian churches consisting of publishers, editors, newspaper writers and advertising experts. Why does not the church use its wonderful literary and business

talent of men, who are engaged in newspaper and journalistic work, in the interest of individual churches, especially of the church of which these newspaper men are members. In some communities where there are no church members who are owners of or workers on newspapers, there are men who are experts on the newspapers, who could be interested in the church work by being asked to write up the news and advertisements of the church or churches in the town in which they live.

The preachers' meetings should be open to the press representatives. Some weekly preachers' meetings have closed their doors to the press. What is there in a preachers' meeting that cannot be made public? What is there in the gospel of Jesus Christ that is not good news? Surely it is a mistake to have preachers' meetings as though they were "star chambers." How can the church expect correct reports of its meetings unless a reporter is present, and how can we hold the papers to accountability when the news is not given, or if given, it is given through an intermediate?

The church is the biggest business in the world. In America nearly seventy-five percent of the people are church members. Millions of dollars are invested in church buildings. Millions of dollars are given for benevolent purposes. It has an army of trained leaders and schools for training leaders. It touches every activity of life and the power of the churches of Jesus Christ in the society, the private, the business, and the professional life of the country is tremendous. Within its portals are practically all the publishers, editors, and writers of all the newspapers. There are very few atheistic owners of or writers for papers. If some of the newspapers today are sensational, lacking in moral tone, a detriment to the progress of Christianity, it is rather a reflection on the churches than on the newspapers, because the churches should insist that the owners and editors of newspapers, who are members, should apply Christianity to the task of making a newspaper which would help the coming of the Kingdom of God on earth rather than to hinder its progress. When Christianity is applied to the newspapers as it is to business, to professional, and to industrial life, much of the sensationalism, which is like a cancer in a healthy body, will be eradicated.

The church needs the newspapers as a medium of spreading the Kingdom of God, because it enters into almost every home and is a visitor in almost every family circle. It is not only in our home, but it follows us on our journeys. It is everywhere! It reaches almost every man, woman and child who can read and is our close and constant companion. It reaches those who favor the church and those who do not. Through it we can send the Christian message, the gospel, the "good news" to absent members of the church and to those members of the church who are indifferent to church activities.

Every student in theological schools, and every preacher should be taught the rudiments of journalism, or at least should be taught how to write a brief news paragraph or advertisement which would be acceptable to the press. Every theological school and every college and university under church influence should teach journalism.

There is a growing increase in the number of preachers and laymen who can intelligently write for the press. The pastor should be willing to give to the editor of the paper in his town, city or village news stories of church activities and to supply an abstract of his sermon or address on special public occasions. The preacher should study the style of the newspaper in his community and should follow its style. Preachers should visit the editorial sanctum in a friendly way and for cooperation. If the village paper is "sick," it certainly needs the pastoral care. Friendly cooperation is far better than adverse criticism. It is ridiculous to criticize a newspaper for an article that is inaccurate, when the church people have failed or refused to give accurate information regarding the event to the reporter or the editor. It is also very foolish to complain of lack of news in the community paper, when the church has failed to supply the data or the news to the paper.

The quotations from the scriptures, the sacred stories and the biblical characters are in evidence in almost every great newspaper. The papers contain direct and indirect references to the bible, and in some cases the editorials are more definitely founded on the scriptures than are some sermons. There are real living-prophets of God in the editorial sanctums and in the publishing offices of many of our newspapers. Dana, Pulitzer, Medill, and others of the same journalistic school

(Continued on Page 491)

Humility

Sermon for Children by Rev. Alfred Barratt

Text: "He that humbleth himself shall be exalted." Luke 14, verse 11.

SEVERAL years ago there was a story published entitled "Travels in North America." It is a very interesting story about a sledge dog that was the leader of the train. This dog somehow or other grew lazy, and was no longer fit to be in the front rank, so his master punished him by putting him in the second place. This sudden change however, was such a great shock to the lazy dog's spirit that it was soon broken hearted and drooped, and fell down by the wayside and died.

But that is not what our text has reference to; in this case it was a matter of being humiliated because of inefficient service—but our text speaks of "humbling ourselves." There is no coercion, and no displeasure, and therefore no disappointment. "He that humbleth himself shall be exalted." He that works for God—joyfully, gracefully, willingly and cheerfully with the love of God shed abroad in his heart, depending absolutely upon God's word, and promise, for everything, and in everything, "shall be exalted."

One of the most trying things that Jesus asks of boys and girls, as well as of older people, is to be humble. We are often proud, and stiff necked. We are cold and cruel, hard hearted, and unforgiving. We need to be humble. Humility makes us loving, tender, warm, kind, and sympathetic. Humility beautifies the life of the one who is humble, and afterwards glorifies it with exaltation. "He that humbleth himself shall be exalted." Humility is a boon, but pride is a deadly malady. It kills our good intentions, it fills the life with a tossing unrest. Days are clouded, nights are cheerless, and the proud become a weariness to themselves, and a burden to those who associate with them. The greatest joy is found in humility, forgetfulness of self, remembering the needs of others, and carrying comfort and cheer to the lonely and the sad.

A young teacher who was sent to a sanitarium thought that he might as well give up. He knew he could not recover. What a hard time he was having. How difficult it was to abandon every activity when life ought to be all before him. He was proud, and did not care to associate with the other inmates. In fact he was one of the most woebegone looking patients in the institution. But one day he happened to see a man in a wheeled chair into whose

eyes the sun was shining. Of course he moved the chair. That was a beginning. He had broken down the walls of pride. In a few days he was so busy wheeling this man about the grounds, or reading to a blind man, or cheering an old lady, or playing with a poor crippled boy, that he had time for nothing else. Smiles displaced the look of gloom on his face. Depression vanished. Pride died a natural death. Before he knew it, he was well on the road to the discovery of that health which he thought had gone from him forever.

"Tell him he is making a mistake," a friend of the patient wrote to one who had an influence over him; "he was not sent to the hospital to tend babies, and hang around old people; he was sent to get his health." But he paid no attention to this appeal, he knew that what he was doing was not only making others happy, but bringing health and strength and joy in his own life. We cannot read this story without discovering the beautiful secret and the true source of all humility. He did it because his thoughts that had always been upon himself, now turned to the needs of others. It was an act of humility, and it was a joy to him. He had been living too much for himself, but the very moment he saw how selfish his life was, and how unhappy he was because of his pride, he humbled himself, and began to help others, and in the very midst of this beautiful act of humility, he discovered the highway that led to the recovery of his own lost health and strength. Every boy and girl can do something for others, when the grace of Jesus strengthens you, and when His love inspires you. Let us look around and see what we can do for others. For what we do unto others, we do unto Him who has done so much for us. But let us ever remember that if we are waiting the high and lofty things we shall fail. There are many humble tasks in the common way that are left undone, because we think we are too big to do them. We are mighty when we are humble. The greatest men this world has ever seen, were the men who possessed the beautiful spirit of humility.

Was there ever greater than Jesus, and yet was there ever one so humble. Jesus was humble "He was meek and lowly of heart, servant of servants, washing His disciples feet," and He says to us today "Learn of Me." Let us imitate Jesus. Be natural, be kind

and loving. Let Jesus come into your heart. When He speaks to you like He did to the boy Samuel listen, be ready, be willing, and obey, and then every day if you follow His example you will grow more and more like Him Who is "the fairest among ten thousand and the altogether lovely." Let us not forget that it pays to be humble, I have seen the proud brought low, but the humble are exalted. Let your lives be pure, clean, heroic, faithful and humble, and God will reward you. "He that humbleth himself shall be exalted."

A SCIENTIST WORSHIPS

"Mr. Boreham tells how a crowded gathering of distinguished scientists had been listening spell-bound to the masterly expositions of Michael Faraday. For an hour he had held his brilliant audience enthralled as he demonstrated the nature and properties of the magnet. And he had brought his lecture to a close with an experiment so novel, so bewildering and so triumphant that, for some time after he resumed his seat, the house rocked with enthusiastic applause. And then the Prince of Wales—afterward King Edward the Seventh—rose to propose a motion of congratulation. The resolution, having been duly seconded, was carried with renewed thunders of applause. But the uproar was succeeded by a strange silence. The assembly waited for Faraday's reply. But the lecturer had vanished. What had become of him? The hour at which Faraday had concluded his lecture was the hour for the mid-week prayer meeting. That meeting he never neglected. And under the cover of the cheering and applause he had slipped out of the crowded hall and hurried off to the little meeting house where a few had met to renew their fellowship with God."—Robert G. Lee in "From Feet to Fathoms"; George H. Doran Company.

POPULAR OUTDOOR SERVICES

A novel feature was introduced on Sunday nights during August by Rev. S. W. Powell, pastor of First Baptist church, Anderson, Ind. The east lawn of the church was electrically lighted and a special platform arranged for outdoor services. The services attracted large congregations, many of whom were non church attendants. It was an usual gathering for a religious meeting. Three or four hundred chairs in the foreground were filled with worshippers. All about the edge of the lawn parking space was provided for automobiles and every available inch of space was taken up. Many of the people remained in their cars and participated in the services. Unable to find parking space, other machines were lined on both sides of the street and people stood on the sidewalks and in the open alley and others were turned away for lack of room. In addition to this great company of people, the number of auditors was greatly augmented by the numbers who sat on their porches and were within the range of the preacher's voice. Conversions took place at every service.—The Baptist.

A Mother's Faith and a Mother's Love

A Mother's Day Sermon

By James Dalton Morrison, Minister the North Baptist Church, Camden, N. J.

"But Mary kept all these things and pondered them in her heart."
Luke 2:19.

"Now there stood by the cross of Jesus his Mother." John 19:25.

IN 1908, Miss Anna Jarvis, a school teacher in Philadelphia, celebrated the first Mother's Day in memory of her own mother. Believing that others shared her feelings she began a movement to have the day observed throughout the nation. The appeal struck a responsive chord in every heart and the movement soon gained international scope, so that today, 19 years after its inception, and within the life time of its founder, Mother's Day has become a world-wide institution.

While the day as such is new, motherhood is as old as the race. Across the centuries we can trace its influence, and wherever we come upon it we find the truest faith and the deepest love. Our texts this morning take us back 1900 years to a humble, Jewish mother, who was the incarnation of both these virtues. The first text stands at the beginning of our Master's earthly life and reveals a mother's faith. The second stands at the tragic close of his career and reveals a mother's love.

When the shepherds told their strange story of the angels' message, we read that "all they that heard it wondered at those things which were told them: but Mary kept all these things and pondered them in her heart." Others might be incredulous, others might forget, but not she. She hid them in her heart and went back to them to count them over, again and again—the words of the Magi, the song of the angels, the story of the star—her precious rosary.

How like a mother! For mother never forgets, and through the eyes of faith she is able to see in every sign and word and deed a prophecy of greatness. When others can discern not the slightest promise of genius, lo, mother beholds the gleaming star, hears the angel's song, and chants her own magnificent.

What a faculty mothers have for discovering the hidden talents of their children! What a faculty, too, for drawing them out and developing them to surprising results! This is the work of faith, faith inspired by insight; faith that believes when others doubt; faith that falters not even when we lose

faith in ourselves and grow discouraged and despair of achievement.

How many a noble name would be missing from the Hall of Fame were it not for the faith of mothers! "All that I am or hope to be," said Abraham Lincoln, "I owe to my angel mother." And another great president, John Quincy Adams, acknowledged the same debt when he said: "All that I am, my mother made me." This faith of the mother-heart may not seem so remarkable in the cases of men like Lincoln and Adams, but when we turn to lives in which the world can see only failure, tragedy and sin, ah, there the high quality stands out in unmistakable clearness like a flame of fire burning brightly in a starless night.

The poet Kipling knew to what limits a mother's faith would venture when he wrote:

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine,
I know whose love would follow me
still,
Mother o' mine, O mother o' mine.

If I were drowned in the deepest
sea,
Mother o' mine, O mother o' mine,
I know whose tears would come
down to me,
Mother o' mine, O mother o' mine.

If I were damned of body and soul,
Mother o' mine, O mother o' mine,
I know whose prayers would make
me whole,
Mother o' mine, O mother o' mine.

II

There is nothing greater than a mother's faith—nothing save a mother's love; and this bring me to my second text. The first, we found, stood at the threshold of the Master's infancy, with all of life, its hopes, its dreams, its prophecies of Messianic greatness stretching on before. The second stands at the end, with all the hopes and dreams and prophecies, as it seems, nailed to a criminal's cross. The faith which moved Mary to keep all these things and ponder them in her heart, seems now to have been in vain. The life she pressed so proudly and so tenderly to her breast that morning when the shepherds came is passing out in shame and tragedy. How touching the simple words of John, informing us that in that dark hour, "there stood by the cross of Jesus his mother." The disciples, with one exception, had forsaken

him and fled. Even his own brothers do not seem to have been present. Perhaps they were afraid of the Jews. But Mary, his mother, was there, all through the cruel hours of the crucifixion until the shadows gathered and the earth shuddered with shame. It is the revelation of a mother's love, and how true to life it is!

In an overcrowded tenement in the city slums the cry "fire, fire" is heard, and the fire engines come thundering down the street. From every doorway, from every fire escape, from every window, eager, excited streams of humanity tumble out on to the pavement. The flames mount higher. The smoke belches from the broken windows, and the open doors. "Stand back," commands the fire marshal, as a little woman with drawn features and terrified eyes rushes toward him to say that her child is on the third story of the burning building. "But it's impossible for anyone to venture there now. No fireman can attempt it." Then, before the marshal can grasp her, she has shot by him. She rushes toward the burning building and disappears through the smoke filled door. They find her afterwards among the ashes, her charred hand resting on the face of the child she had died in a vain attempt to save.

Do you say that mother is unusual? Well, here's a clipping from yesterday's newspaper. It concerns one of our foreign mothers. Listen!

"Mrs. Susie Pepe, 28 years old, was about to enter her home, 1339 Grove Street, yesterday afternoon when she was startled by cries from her four-year-old son, Dominic. She turned and saw the child rooted in his tracks in the center of the street, while a motor truck bore down upon him.

The young mother called to the child to run to the sidewalk, but Dominic evidently was paralyzed with fear. The truck came on, and when there was only a moment to spare the young mother dashed to the street and shoved the child to safety.

She tripped and fell. There was a screeching of brakes, but the momentum of the heavy machine was too much and in a moment the truck had crushed the life out of Mrs. Pepe."

It is this utter abandon, this self-sacrificing devotion which makes the heart of the world turn to motherhood as the most sacred of all human symbols. Such high, heroic love reveals anew the eternal love of God. As has often been said: "A God who can create

a mother's heart must have a mother's heart himself."

III

Today is Mother's Day and we are endeavoring to express in some measure the debt we owe to those who gave us life and nurtured us through the trying hours of infancy and childhood. How often we fail to appreciate them until after they have passed from us! I know some boys—and girls too—who think mother is a bit of a nuisance at times because she won't let them do everything they want to do. But listen to these lines written by some orphan lads only eight to ten years old, at the Girard College in Philadelphia:

The roses in the garden
Are fair as fair can be;
But mother's smile is sweeter
Than any rose to me.

The merry little robins
Are singing in the tree;
But mother's song is sweeter
Than robin's song to me.

The stars that shine so brightly
Like diamonds seem to be;
But mother's eyes are brighter
Than any stars to me.

Men go to seek great fortunes,
They go o'er land and sea;
But mother's love's more precious
Than any gold to me.

Let us not forget kind words this Mother's Day, but let us make them real and true by kind and sympathetic deeds. The noblest and most welcome gift we can make our mothers is the honest attempt to realize the dreams and hopes their faith and love have cherished for us—the surrender of ourselves to the service of the highest.

O, mother, when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow
Is leading me to Jesus now.

"My heart is in the ocean," cried the poet.

"You've got me beat," said his sea-sick friend as he leaned over the rail.

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Some Mother's Day Sentiments

A PRAYER FOR MOTHER

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear while, for my own
Mother dear, I make this morning
prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day
The deepening glow of joy that comes
from Thee.

As once upon her breast,
Fearless and well content, I lay
So let her heart on Thee at rest,
Feel fears depart and troubles fade
away.

Ah, hold her by the hand,
As once her hand held mine,
And though she may not understand
Life's winding way, lead her in peace
divine.

I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord, will not forget
Her due reward—bless her in earth
and heaven.—Henry Van Dyke.

MY MOTHER

Of all the words of tongue or pen,
Of all the thoughts of mortal men,
There is no word, there is no thought
So dear to me as that one taught
At childhood's dawn,
Long years ago:
That precious word, with visions
fraught,
Is "Mother."

The days are many since she pressed
My baby head upon her breast;
The months have gone with flying feet:
But calm and clear
I still can hear
The voice of her—than life more
sweet—
My Mother.

Not always have I walked the way
She taught to me, from day to day;
Sometimes I may have scorned her
care,
And made her burden hard to bear;
God grant me power!
I'll walk her way, I'll heed her prayer—
And make her glad.
My Mother.
—Thomas Curtis Clark.

MOTHERS MAKE PREACHERS

When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving the home, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry." Campbell Morgan says: "My dedication to the preaching of the Word was maternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and to her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother."

TO MY MOTHER

How fair you are, my mother,
Ah, though it is many a year
Since you were here,
Still do I see your beauteous face,
And with the glow
Of your dark eyes cometh a grace
Of long ago.

So gentle, too, my mother!
Just as of old, upon my brow,
Like benedictions now,
Falleth your hand's touch;
And still, as then,
A voice that glads me over much
Cometh again,
My fair and gentle mother!

How you have loved me, mother,
I have not power to tell,
Knowing full well
That even in the rest above
It is your will
To watch and guard me with your love,
Loving me still.

And as of old, my mother,
I am content to be a child,
By mother's love beguiled
From all these other charms,
So to the last
Within thy dear protecting arms
Hold thou me fast,
My guardian angel mother!
—Eugene Field.

MEMORY OF MOTHERHOOD

The heaven that lies about us in our infancy is Motherhood, and no matter how exalted or how depraved we may become, we are always attended by the grace of a mother's love. Nor does that vision splendid ever fade into the light of common day. Every great man has glorified a great mother.

In the tragedy of Calvary it is beautiful to see the Master looking down upon his mother in tenderest solicitude, telling her to comfort his best-loved disciple, and him to comfort her.

On this day let each of us honor the hallowed memory of his mother, wearing in token thereof the floral symbol of purity. Of their blessings we may have had great stores, but of that most precious influence there was but one.—James Whitcomb Riley.

LITTLE MOTHER OF MINE

"Sometimes in the hush of the evening
hour,
When the shadows creep from the
west,
I think of the twilight songs you sang
And the boy you lulled to rest;
The wee little boy with tousled head
That long, long ago was thine,
I wonder if sometimes you long for that
boy,
Oh, little mother of mine.

"And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the
lad
Whom you lulled with your slumber
song.
The years have altered the form and
life
But his heart is unchanged by time,
And still he is only the boy as of old,
Oh, little mother of mine."

\$40,338 FROM INDIVIDUALS OUTSIDE THE CHURCH MEMBERSHIP! The Record of THE CENTRAL METHODIST EPISCOPAL CHURCH Muskegon, Michigan Goal—\$125,000 REV. A. R. JOHNS, D. D. Secured \$130,438		
THE OFFICIAL BOARD In November, 1926, the Official Board of the Central Methodist Episcopal Church of Muskegon, Mich., engaged Mr. H. H. Patterson of Cleveland, O., to conduct a financial campaign in February, 1927, to endeavor to raise \$125,000 to make possible a new church plant. The campaign has just closed with a total of \$130,438 raised. What seemed an impossible task, has been accomplished. Mr. Patterson has remarkable ability as an organizer and is tactful in his dealings with the people and able to inspire faith and hope. We can recommend him to societies desiring a financial campaign. (Signed) Geo. B. M. Towner, Pres. D. E. Hower, Sec'y Martin Stuit, Treas.	A PATTERSON CAMPAIGN OF FEB., 1927 Engagements Now for the Fall Months of 1927 <div style="border: 1px solid black; padding: 10px; margin: 10px auto; width: 80%;"> H. H. PATTERSON 903 East 150th Street Cleveland, Ohio ORIGINATOR and DIRECTOR CHURCH FINANCIAL CAMPAIGNS New Building Funds and Debts All Protestant Denominations </div> — ADDITIONAL DATA — Number of contributors..... 1,102 Number of members contributing..... 484 Number of outsiders contributing..... 618 Amount subscribed by members..... \$90,100 Amount subscribed by outsiders..... \$40,338 (Eight Days' Campaign — 240 Volunteer Workers — A Genuine Spiritual Revival) Originator of the Short-Term (5 or 10 days) Financial Campaign as Applied to Churches	THE MINISTER The Official Board of the Central Methodist Episcopal Church of Muskegon, Mich., engaged Mr. H. H. Patterson of Cleveland, O., to conduct a financial campaign in order to raise \$125,000 for a new church building. He spent a little over three weeks with us in February, 1927, and the closing night we reported \$130,438 raised. He excels in the two things essential to success—viz., organization and inspiration. He induces people to work and to give and leaves the church in the glow of a spiritual revival. We recommend him and his work most cordially. (Signed) A. R. Johns Pastor

Court Decisions and the Church

By Arthur L. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

AS is probably now commonly understood, the principle upon which workmen's compensation acts rest is that since accidents to employees are almost invariably the result of inadvertence it is fair that the industry should bear the expense of compensating the injured workers as part of the cost of operation. Manifestly, the church has nothing to sell in such sense that it can reimburse itself against such liability or the expense of insuring against liability. Nevertheless, many of these acts apply to church organizations, as well as other employers.

So, it happened that the Minnesota Supreme Court was called upon the other day to determine whether or not defendant trustees were bound to make an award to the widow of a janitor who fell through a church skylight, and was fatally injured. (Orcutt vs. Trustees of Wesley Methodist Episcopal Church, 212 North Western Reporter, 173.)

Orcutt, the janitor, accompanied members of the house committee of the church to the belfry when they investigated means of ridding it of pigeons. After the committeemen left, Orcutt returned to the attic and there fell through the skylight. Pigeons were found in a sack near the place where he fell.

The trustees evidently did not carry compensation insurance, for the Industrial Commission of Minnesota awarded compensation against them. The award was unsuccessfully resisted on the ground that the accident occurred while Orcutt was catching pigeons for his own use. A majority of the justices of the Supreme Court said:

"When he was hired Orcutt was not told each specific task which he was to do. He was janitor and caretaker of the church charged with the duties attendant upon such position. There was no one over him to direct every movement. To some extent he might exercise his own initiative. . . . Orcutt was on the premises of his employer. The accident occurred during his working hours."

Two of the judges of the court dissented, however, taking a view that the unfortunate man was injured while stepping aside from the employment of mopping the basement, leaving that job unfinished while he went to the attic "to go after the doves because of their edibility."

The majority opinion carried with it an affirmation of the award made by the Industrial Commission in the widow's favor.

A translation of "The Other Wise Man," by Henry van Dyke, recently was completed by Ahmad Khan Nakhosteen, one of the instructors of the American College of Teheran, Persia. It has been published in book form.

THE MOTHER'S BATTLE

The bravest battle that ever was fought
 Shall I tell you where and when?
 On the maps of the world you will find
 it not;

'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
 With sword or nobler pen;
 Nay, not with eloquent word or thought
 From mouths of wonderful men.

But deep in a walled-up woman's heart,
 A woman that would not yield,
 But bravely, silently bore her part—
 Lo! there is that battlefield.

No marshaling troops, no bivouac song;
 No banner to gleam and wave.
 But, oh, these battles they last so long—
 From babyhood to the grave.

Yet, faithful still as a bridge of stars,
 She fights in her walled-up town—
 Fights on and on in the endless wars,
 Then, silent, unseen goes down.

O ye with banners and battle shot
 And soldiers to shout and praise,
 I tell you the kingliest victories fought
 Are fought in these silent ways.

—Joaquin Miller.

A GREAT MAN'S TESTIMONY

"Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet serenity I felt when of an evening resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold church-yard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."—Lord Macaulay.

The preacher should thunder his convictions, not display his intellectual processes.

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What the Minister Should Know Regarding Morbid Mental States

Rev. Frank Fitt

MY interest in this subject began through a personal experience. Some years ago it happened that in the course of a few weeks I received distressing information regarding a number of my former fellow students at the theological seminary. One of them, the most brilliant in our group, pastor of an influential church, had been in a private asylum for nearly a year because of a serious mental breakdown. Another, a very conscientious scholar, had suddenly beaten his wife and children without any previous hint of mental instability and had to be placed for a time in a similar institution. Several other instances of a less severe type came to my attention. Naturally I found myself wondering about these men whom I had known. They were of my generation and engaged in the same form of work. It was just at that period that X came to see me.

X was a classmate and had been a close friend ever since. He was thirty-seven years of age. Possessing all-around ability as pastor, preacher and organizer rather than any one distinguished gift he had had what all his friends considered a successful career in his profession. He had been honored with positions of responsibility outside his parish and had established his influence in a wide circle. Judge of my astonishment when in a startling burst of confidence this man, apparently in robust physical health, poured forth a flood of misgiving! He had become a failure in his own spiritual experience, unable to pray, unable to study the Bible, unable to preach with meaning and power. Everything irritated him. Vague fears bothered him. It was only by the most tremendous effort of self-control that he had managed to keep going. So far he had not mentioned his difficulty to his wife and he hoped that he had concealed his inner condition from his parishioners. There was no lack of faith involved. He was pursued by no secret sin. He could point to no definite trouble. It was simply that he seemed to have reached the end of his course as a guide and exponent of the spiritual life. I knew him better than anyone else. What could he do? He smiled as he asked me the question and I thought I had seldom seen a man better equipped for the task in which he considered himself hopelessly handicapped.

X speedily found out the cause and

cure of his condition and without a single day's absence from his work he regained his lost confidence. He was suffering from a form neurasthenia which is not infrequent among pastors, mission workers, secretaries in the Y. M. C. A. and the Y. W. C. A. and those who do work of a similar type. It is brought on chiefly by neglect of the obvious laws of health; going to bed late, doing without vacations, assuming too much responsibility, attending too many meetings, constantly exerting personal influence, etc. The cure consists in rest, cutting down one's program of work and learning to live within one's physical limits. The malady is not serious if it is taken in time and it is never incurable. Some sufferers have to go to institutions. X kept right on with his work, lessened his round of activities, learned his lesson and now can afford to joke about his former misery.

It was this experience which turned my attention to the study of morbid mental states. As a pastor I have found this study of such value that I hope all theological seminaries will incorporate it in the curriculum. There is much about mental instability concerning which the medical profession is ignorant and a pastor should never attempt to make a diagnosis when medical advice is available, but there are certain well defined forms of mental trouble with which every pastor should be acquainted. He should know the difference, for example, between such curable afflictions as neurasthenia, hysteria, mental depression and melancholia, the more serious manic-depressive psychosis and such incurable afflictions as chronic paranoia, erotic paranoia, reformatory paranoia and dementia praecox.

A few years before I made a study of these classifications I had an extraordinary pastoral experience. A woman living on the same block came running to my front door in an exhausted disheveled condition. She was closely pursued by her husband who seemed to be completely out of his head. Neither of them were parishioners. The wife had not been threatened with physical injury of any sort, except that for two nights sleep had been impossible because of the lamentations of her husband. He had committed the unpardonable sin, lost his hope for a heavenly home and there was nothing that held out the promise of deliverance. My

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wife put the woman to bed upstairs while I took charge downstairs of one whom I presumed to be a raving lunatic. He was wild-eyed, unstrung, restless, thin with fatigue and worry. Over and over again he proclaimed his lost estate. Within a short time we consulted a specialist and on his recommendation brought the man to a private institution where three months' treatment saw him well and happy. If I had known then what I know now, I would have realized that, in the strict technical sense, my unexpected caller was not insane. He had a rather extreme case of melancholia. I would have been spared a great deal of anxiety and guesswork.

Not long ago I was sent for in great haste by an elderly woman of unusual physical vigor who had lately come to stay in the community. She was not a member of my church. From her appearance and manner no one would have suspected her of being irrational. After a courteous reception she explained why she had sent for me. It appeared that in former days she had been most active in the W. C. T. U. The bootleggers of the U. S. A. appreciated her efforts against strong drink and had marked her down as the next victim. The man who carried away the garbage from her home and the man who brought the milk each morning were acting as spies for the enemy. Furthermore, I was implicated. Was I aware of my danger? Later in the conversation it developed that she had provided the late President Wilson with the plan for the League of Nations. This was all in fulfillment of Biblical prophecy. Of course any pastor would appreciate that this surprising information indicated a lack of mental balance. Only the pastor who had studied the subject would be able to identify the trouble as an obvious case of chronic paranoia and to advise the relatives as to the only course of procedure.

In a pastoral experience of twelve years I have had to deal, fortunately, with only three cases of dementia praecox, that fearful malady which begins to manifest itself somewhere between fifteen and twenty-five years of age and goes on and on inevitably in a growing disintegration of personality. While there is no cure as yet for this dreadful disease proper treatment in the earlier stages does make some difference and any man who deals with people in such an intimate relationship as the pastorate should be able to identify its symptoms.

The books dealing with morbid mental states are legion, particularly since the popularization of the Freudian school of psychology. The beginner

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should avoid accepting the conclusions of any one group until he has been able to accumulate a fair background of reading. If a mental specialist in mental diseases is available, he will doubtless advise concerning this reading. The best book for any pastor really interested in this field was published in 1926 by the Century Company in the "Practical Christianity Series." The price is \$1.25. It is a translation from the Danish and consists of some lectures by Dr. H. I. Schou, head of a hospital for mental and nervous diseases at Dianalund, before the theological students of Copenhagen University. The title is "Religion and Morbid Mental States." So far as I know it is the first book of its type definitely directed towards a phase of pastoral work which the newer psychology has made important.

Let me make my purpose clear. I am not advocating that the pastor should attempt to equip himself as a specialist for the treatment of morbid mental states. That is impossible. At best he can be only a well-informed amateur. But any pastor can obtain a knowledge of the unmistakable symptoms of mental trouble which medical science has already classified and with this knowledge he can increase his service to both God and man.

"So far as I can see," writes a Presbyterian missionary in Oaxaca, Mexico, "we are going to be able to readjust ourselves and our work in all parts of our Mexican mission so as to obey the law, without harming in the least the effectiveness of the work."

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IMPORTANT RELIGIOUS BOOKS, 1925-1926

A list of about fifty books published during the library year, selected by widely representative librarians and furnished by the publishers for the Religious Book Round Table exhibit in connection with the A. L. A. Conference, 1926, prepared in the library of Crozer Theological Seminary, Chester, Pa., for distribution in mimeograph form in connection with the exhibit.

- Angus, Samuel—Mystery Religions and Christianity, Scribner, 1925, \$3.50.
- Bacon, Benjamin W.—Apostolic Message, Century, 1925, \$3.50.
- Barton, Bruce—Man Nobody Knows, Bobbs-Merrill, 1925, \$2.50.
- Bower, William C.—Curriculum of Religious Education, Scribner, 1925, \$2.25.
- Brown, Charles R.—Where Do You Live? Yale University Press, 1925, \$1.50.
- Cadman, Samuel P.—Imagination and Religion, Macmillan, 1926, \$1.50.
- Cadoux, Arthur T.—Gospel That Jesus Preached, Macmillan, 1925, \$1.75.
- Clausen, Bernard C.—Pen-Portraits of the Prophets, Revell, 1926, \$1.50.
- Crane, Frank—Why I Am a Christian, Wise, 1925, \$2.00.
- Darlow, Thomas H.—William Robertson Nicoll, Life and Letters, Doran, 1925, \$3.50.
- Farley, William J.—Progress of Old Testament Prophecy, Revell, 1925, \$2.00.
- Foakes-Jackson, F. J.—Life of St. Paul, Boni & Liveright, 1926, \$4.00.
- Fowler, Henry T.—History and Literature of the New Testament, Macmillan, 1925, \$2.50.
- Gilkey, Charles W.—Jesus and Our Generation, University of Chicago Press, 1925, \$2.00.
- Glover, Terrot R.—Paul of Tarsus, Doran, 1925, \$2.00.
- Gordon, George A.—My Education and Religion, Houghton-Mifflin, 1925, \$4.00.
- Grenfell, Wilfred T.—Religion in Everyday Life, A. L. A., 1925, \$0.50.
- Headlam, Arthur C.—Jesus Christ in History and Faith, Harvard University Press, 1925, \$2.50.
- Interdenominational Student Conference, Evanston—Youth Looks at the Church, Abingdon, 1926, \$1.00.
- Jefferson, Charles E.—Cardinal Ideas of Isaiah, Macmillan, 1925, \$1.75.
- Jones, E. Stanley—Christ of the Indian Road, Abingdon, 1925, \$1.00.
- Jones, Rufus M.—Life of Christ, A. L. A., 1926, \$0.50.
- Jones, Rufus M.—Finding of the Trail of Life, Macmillan, 1926, \$1.75.
- Klausner, Joseph—Jesus of Nazareth, Macmillan, 1925, \$4.50.

- Lake, Kirsopp—Religion of Yesterday and Tomorrow, Houghton-Mifflin, 1925, \$2.00.
- Lawrance, Harold G.—Marion Lawrance, Revell, 1925, \$4.00.
- Lorenz, Edmund S.—Music in Work and Worship, Revell, 1925, \$3.00.
- Macalister, Robert A. S.—Century of Excavation in Palestine, Revell, 1926, \$3.75.
- Macintosh, Douglas C.—Reasonableness of Christianity, Scribner, 1925, \$1.50.
- Marchant, James, ed.—British Preachers, Revell, 1925, \$1.75.
- Mayer, Herbert C.—Church's Program for Young People, Century, 1925, \$2.00.
- Merrill, William P.—Liberal Christianity, Macmillan, 1925, \$1.75.
- Metcalf, Frank J.—American Writers and Compilers of Sacred Music, Abingdon, 1925, \$3.50.
- Moehlman, Conrad H.—Unknown Bible, Doran, 1926, \$2.00.
- Moffatt, James, tr.—Holy Bible (in one vol.), Doran, 1926, \$5.00.
- Mott, John R., ed.—Moslem World of Today, Doran, 1925, \$2.00.
- Needham, Joseph, ed.—Science, Religion and Reality, Macmillan, 1925, \$2.50.
- Newton, Joseph F., ed.—Best Sermons, Harcourt, 1925, \$2.50.
- Oman, John W.—Grace and Personality, Macmillan, 1925, \$2.50.
- Otto, Rudolf—Idea of the Holy, Oxford University Press, 1925, \$2.50.
- Otto, Rudolf—Outline of Christianity, (five vol.) ea., \$5.00.
- Peabody, Francis G.—Church of the Spirit, Macmillan, 1925, \$2.00.
- Rall, Harris F.—Meaning of God, Cokesbury, 1925, \$1.50.
- Ribbany, Abraham M.—Seven Days With God, Houghton-Mifflin, 1926, \$2.50.
- Robinson, Benjamin W.—Gospel of John: a handbook for Christian leaders, Macmillan, 1925, \$2.25.
- Royden, Agnes M.—Life's Little Pitfalls, Putnam, 1925, \$1.25.
- Scott, Ernest F.—First Age of Christianity, Macmillan, 1925, \$1.50.
- Shaver, Erwin L.—Leader's Guide for Young People's Projects, University of Chicago Press, 1925, \$0.60.
- Temple, William—Personal Religion and the Life of Fellowship, Longmans, 1926, \$1.00.
- Tennant, Frederick R.—Miracle and Its Philosophical Presuppositions, Macmillan, 1926, \$1.80.
- Thomson, John A.—Science and Religion, Scribner, 1925, \$2.00.
- Vincent, Leon H.—John Heyl Vincent, Macmillan, 1925, \$3.50.
- Wieman, Henry N.—Religious Experience and Scientific Method, Macmillan, 1926, \$2.25.

LOOKING AT THE CHURCH BULLETINS

Announcements in the calendar of the First Baptist Church of Des Moines, Iowa, are more and more given display type and space. This is an idea worth experimenting with.

The Memorial Monogram of the Rock Island, Illinois Christian Church is printed on the syndicated four-page calendar. By using an additional fold it gives four pages of local news in an attractive manner.

The Broadway Baptist Church of Denver, Colorado, has a special twelve-page issue of its calendar devoted to the activities of the church which it calls its Winter Number.

The practice of issuing the annual directory of the church with the members' addresses is growing. We have recently received copies from the Lakewood (Ohio) Congregational Church, The Presbyterian Church of Independence, Iowa, and the United Presbyterian of Oil City, Pa.

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BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

Systematic Theology, by Wilhelm Herrman. (The Macmillan Co., 152 pages, \$1.50.)

A book by an outstanding German theologian about which evangelical Christians can be enthusiastic. We find the closely packed thought of the professional theologian combined with the rare qualities of the prophet and the mystic. One feels even in the most profound paragraphs the unmistakable note of devotional fervor. It is this that commends the volume to the pastor who deals constantly with troubled souls. Wilhelm Herrman obviously had had an experience of God. The last two-thirds, dealing with the faith of evangelical Christianity, are of special value to the spiritual interpreters of our time who have found themselves obliged to read-just the basis of their message. The chapters are split up into numbered sections, each section representing the essence of a lecture delivered to theological students, and these sections might well be read and re-read thoughtfully and devotionally by all who are privileged to break the Bread of Life to men and women who are conscious of spiritual need.—F. F.

* * *

The Mosaic Law in the Light of Modern Science, by Thomas H. Nelson. (The John C. Winston Co., 1926, 190 pages.)

This book might much better be named "The Mosaic Law and Pseudo-Science" for the author delights in playing with fancies and reads into Biblical accounts symbolic meanings which are senseless. Minute details in the old Jewish ritual are shown to tell the gospel story and if one can only read Old Testament "types" the whole New Testament can be found in it. Every number in the Bible has a symbolic significance. "Number one symbolizes unity or diety. Number three represents the Trinity. Number four represents humanity, or earthly, visible things . . . Seven is the perfect number in scripture. It is composed of four and three or the human and divine numbers combined and represents a divine humanity." Using these numbers as symbols fantastic things are proved.

The author is a premillennialist who has no use for the evolutionary hypothesis and believes that Moses knew more than the scientists of today. His attempt to show that the Ark of the Covenant was an immense Leyden jar or static dynamo and that Moses was the world's original electrician is only one of the many vagaries set forth. An index in the work would aid the reader greatly in going back to the book and locating statements.—H. W. H.

MINISTER'S BOOKS

Good books are so intimately tied up with the clergyman's life that one naturally expects a magazine for preachers to give considerable space to them. We try to make our book service unique and helpful. The reviewers analyze the new books coming from the publishers and tell the readers, in a few words, just what they can expect from them. They are encouraged to write informing rather than selling copy. Many ministers now wait for the **CHURCH MANAGEMENT** reviews before sending their order for the month's book to their religious book store.

The Holy Spirit, by R. A. Torrey, D. D. (Fleming H. Revell Co., 201 pages, \$1.50.)

The great evangelist does not attempt here a theological discussion of the Holy Spirit. He has another volume "The Person and Work of the Holy Spirit" in which he gives in detail his opinion of the Holy Spirit. This is rather a collection of sermons from those which Dr. Torrey is accustomed to preach in his stated evangelistic campaigns. Here he is particularly interested in who is the Holy Spirit and what does He do. Surely the author must have meant to inspire his readers rather than to lead them in systematic thought about this person of the Trinity. In fact he infers that his delight is in leading men to know the Holy Spirit in the fullness of his gracious and glorious ministry. There are eight sermons, the last four having to do with the baptism of the Holy Spirit. This book should make an appeal to the conservative Christian.—R. W. A.

* * *

The Newer Dispensation, by Casper Butler. (The Newer Dispensation Publishing Co., 280 pages, \$2.00.)

Not at all the sort of book that the title might lead one to expect. The word "dispensation" has become associated with a group among the more literal expounders of orthodox Christian theology. This book is modernistic in its treatment and outlook. The first eighty pages are taken up with the older dispensation from early Hebrew times until Nehemiah assumed the leadership in the rebuilding of Jerusalem. The next eighty pages are concerned with the new dispensation starting with Christ and now giving many signs of

disintegration. The last one hundred and twenty pages outline the newer dispensation which is in process of formation. "With the advent of it people will talk less and less about God, but they will speak more and more of the laws of the cosmos." "Formal creeds will have no place in it because they tend to restrict men's minds rather than broaden them." "There will be no ordinances to celebrate, because the Newer Order will not depend upon the sanctimonious to impress its adherents." "In the Newer Dispensation there will be no place for the supernatural." We shall have equality of woman with man, universal peace, no liquor traffic, no economic slavery, etc. In brief we shall have Utopia.

It is difficult to characterize a book of this sort. The author means well. He feels that he has made a valuable contribution to man's search for spiritual guidance. He has high hopes for the future. He writes without a trace of malice or bitterness. At the same time it is evident that he lacks the knowledge and perspective of the trained historian and one questions if he has ever understood the vital message of evangelical Christianity.—F. F.

The Basis of Christian Faith, by Rev. Floyd E. Hamilton, A. B., B. D., Th. M. (George H. Doran Co., 335 pages, \$2.25.)

Here is a modern defense of the Christian religion by the professor of Bible in the Union Christian College in Pyongyang, Korea. From his own experience the author tells of value of a fair and reasonable faith in God and religion. His book is written in a splendid simplicity that will make an appeal to the average college student who may be finding many mental perplexities. The author had designed this volume particularly for use in classes in college Bible and has included not only the exact biblical material but has also added those theological questions which will naturally arise in the mind of a thinking individual. In all of his presentations Professor Hamilton is very fair, his viewpoint being distinctively progressive. For two years the author used this book in mimeographed form and then after careful revision decided to pass it on for us. Surely we owe him a great debt for this simple and yet complete statement of Christian faith and doctrine. His four chapters on the Bible are exceptionally fine as also are those on the Historical and Literary Criticism of the Old and New Testaments. For ready reference the volume has been carefully indexed. We can highly recommend this volume for lay reading, particularly for group study classes, college classes, and as a theological guide book for laymen.—R. W. A.

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Preachers and Preaching

The Eloquence of Christian Experience, by Raymond Calkins. (The Macmillan Co., 232 pages, \$2.00.)

Those who watch for the appearance in print of the Lyman Beecher Lectures at Yale will greet this volume of the 1926 lectures with joy, a joy which will increase with the reading of each succeeding page.

The lecturer's text is II Timothy 1:14: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." "That good thing" is "the faith and the love that are in Jesus Christ." The Christian experience, that is the sacred trust which the church and its ministry have in keeping for a needy world.

The world has sought and still seeks certainty, and the message of assurance which the Christian church has to offer "is based upon no debatable fact of history, no event the reality of which can be disputed, but upon the sheer inward and unshakable fact that in Christ God had found men, that in Christ once and forever man had perfect fellowship with God."

The author finds here the common denominator of Christianity as a whole, in the type of thinker whom Professor Lake calls the "experimentalist." For while some do not understand the "Institutionalist" and many cannot go with the "Fundamentalist," there is no one in either group, "as our hymn-books amply prove, who does not understand in his heart of hearts the meaning of the Christian experience of the love of God in Jesus Christ our Lord." The experimentalist has not only a clear-cut mental and moral program, but also the only one which is really comprehensible to all Christians.

When he comes to the chapters on the preacher this same theme continues. The man's experience of God and that alone should drive him into the ministry, and alone can sustain him in his work of ministering. He will preach from experience to experience, not dealing with superficial themes but with the great themes of deepest human experience. "The preacher who has the Christian experience of God as his permanent possession will never mistake the proclamation of fantastic and far-fetched notions which have no real proportions, no adequate basis, as the preaching of Christ's gospel to men."

Mr. Calkins recommends the following of the Christian year as a help in one's attempt to do justice to all aspects of the historic Christian experience. There is a remarkable unity in these lectures, with infinite variety, even to the very concluding statement: "The success of any ministry is in exact proportion to the possession, by him who seeks to minister in the name of Christ, of the Christian experience of God."—W. D. K.

The Strategies of Grace, by Thomas Yates. (George H. Doran Co., 1926, 310 pages, \$2.00.)

This volume of sermons by a British preacher who for twenty-one years was pastor of one church in Kensington stands out as one of the fine volumes of its kind of the year. The writer does not simply string illustrations together. The style is meticulous and reminds one somewhat of Phillips Brooks. If you would know how sermons can be written, study Yates.

The things preached about are the

important things of the religious life. In his illustrative material, which never gives one the impression of being "dragged in," the writer evidences a good knowledge of literature and biography, a working knowledge of modern psychology and an acquaintance with modern science. His modern approach to religion is girded with a wholesome and genuine religious experience. Some of the suggestive subjects are: Harvesting the Subconscious, Clothes and the Man; Habit Knocks at the Door; The Twisted Providence; and The Divine Invasion.—H. W. H.

Invincible Love, by W. Erskine Blackburn. (George H. Doran Co., 278 pages, \$1.75 net.)

This is a book of sermons by the minister of Renfield Street United Free Church of Glasgow, Scotland. It includes an introduction written by Dr. Harry Emerson Fosdick. Dr. Fosdick refers to the author of the sermons as a "minister whose church is set amid the ceaseless whirl of a great city's business." He mastered an exceedingly perplexing problem in a downtown church, rejuvenated the church which is now crowded to the doors and the center of an enlarging work.

The sermons in the volume, which are characterized by directness and sincerity of language and thought, indicate a serious attempt on the part of the preacher to help people form a vital relationship with God. He believes that this can best be done "through pleading for acceptance of the truth as it is in Christ Jesus in all human relationships—individual, domestic, social, national and international—in which He still remains the Way, the Truth and the Life." "Jesus never becomes obsolete" he says in one of the sermons.

The preacher makes the Biblical narratives and texts on which he bases his presentation vital with life. He has wide social vision, and yet passion for the living Christ and the gospel for the individual. His attack on the war system in the sermon, Christ's Challenge Today, is very moving.—P. F. B.

Ministerial Life and Work, by W. H. Griffith Thomas, D.D. (The Bible Institute Colportage Association, 236 pages, \$1.75.)

"The Work of the Ministry" was first published by the author of this book in 1911 and then reprinted recently by Doran Company in New York City. Now that original work of Dr. Thomas is out of print. Before his death it was suggested that the larger work be depleted to exclude such sections as pertain only to the Anglican church and that others be added and enlarged so that the volume would be entirely suitable for all denominations. At the death of Dr. Thomas, his wife and daughter set about the work and the present volume here presented is their revision of his life's work. Dr. Thomas has written much but of his volumes none is quite so representative of him as his "Ministerial Life and Work." There are two main sections. The first deals with the man portraying the minister in the Biblical and historical setting. The second section deals with the work, which is a very splendid treatise on the office, duties, and opportunities of the Christian minister. This book should be helpful to many a clergyman, particularly since it grows out of a man's experience and has actually been practiced.—R. W. A.

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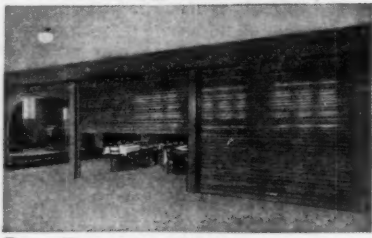
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"No one can pick up this volume after an evening dinner and expect to retire before midnight. The book combines, in a very remarkable way, good narrative, good science, and good religion."—Zion's Herald (Chief editorial, full page).

"I found this work instructive, stimulating and cheering. I have not read anything in a long time that has left me in a more wholesome mood."—Bishop Francis J. McConnell (Meth. Epis. North).

"The readers of this book, and I predict they will be many, may accept Dr. Oliver's statements as correct and his account of the patient's mental state and the treatment which started him on the road to recovery as an illuminating exposition thereof."—(Signed) Edward N. Brush, several times President of the American Psychiatric Association and now Editor of The American Journal of Psychiatry.

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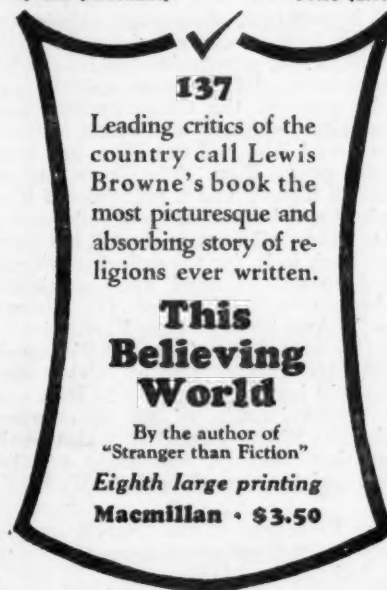
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The Preachers of the Church, by Alfred Ernest Garvie. (George H. Doran Co., 245 pages, \$2.00.)

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Bishop Charles Betts Galloway, by Warren A. Candler, D. D., LL. D. (Cokesbury Press, 299 pages, \$1.50.)

The biography of this prince of preachers and Christian statesman is written in the characteristic style of Bishop Candler. In some parts quite frequently he permits Bishop Galloway to speak for himself in letter and communication to friends. The book should be of particular interest to the members of the Methodist Church South, of which Bishop Galloway was a member and in which he filled a great place. His life's story is very interesting. Being practically self made he was honored by his church with the highest position they had to give him. He began his ministry at a salary of \$300 annually, and after serving in the active pastorate in Mississippi, was chosen editor of the New Orleans Christian Advocate, from which position he was elected to the Episcopacy. In this position his work among the American Indians is worthy of special mention.—R. W. A.

Man and Message, by John Humpstone. (The Judson Press, 1926, 245 pages \$1.50.)

Ripe old age talks to youth in this work, the individual chapters of which were delivered before the faculty and students of the Crozer Theological Seminary at intervals during 1926 as the Samuel A. Crozer lectures for that year. Each of the chapters discusses an eminent preacher who in some way exemplifies some principle or phase of ministerial efficiency. The titles are Athanasius, Preaching and Controversy; Ambrose, Preaching and Administration; Chrysostom, Preaching and Eloquence; Bernard of Clairvaux, Preaching and Saintliness; Massillon, Preaching and Art; Jeremy Taylor, Preaching and Imagination; Spurgeon, Preaching and Evangelism; Phillips Brooks, Preaching and Personality; Beecher, Preaching and Public Spirit; and Fredrick Robertson, Preaching and Chivalry.

The idea that some key word can characterize a man and his work is not new but this writer unlike some others has not fallen prey to the tendency to abuse his generalizations. He has packed into these lectures more or less of the biography of the preacher he is discussing, shown what he considers to be the outstanding characteristic of the ministry of each, and at every opportunity has included much pertinent advice for young preachers. A successful minister of wide knowledge, broad tolerance, who possesses the capability of fine expression has given us a well written book full of illustrative material.—H. W. H.

Religious Education

Stories New and Stories True, by Bertha Baldwin Tralle. (Fleming H. Revell Co., \$1.50.)

This is a book of twenty-four original and usable stories. There are eight stories for boys and girls aged four to

five, eight for those aged six to eight, and eight for those nine to eleven. Perhaps the outstanding feature of the book is the fact that the stories are closely related to the every day experiences of boys and girls at home, at school and at play. The book will be welcomed everywhere by leaders who are seeking to help children meet life-situations. The stories are valuable for the story hour in the home, at school, in the church school, in the week-day session of the church school, and in the vacation school. The author shows through her stories a keen understanding of childhood.

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Scriptures in the Making, by Abigail Pearce. (The Macmillan Co., 205 pages, \$2.00.)

Many books have been written on the way the Bible came to us, yet, there is still room for such a treatise as Professor Pearce has presented. The lucid way in which the facts are given and the careful illustrations used make the book particularly valuable for young people. We would call special attention to the excellent, though brief, explanations of the J, I, P, D, and other documents out of which parts of the Old Testament grew and to the way the author interweaves the developing idea of God. The short but telling review of the history of both the North and South Kingdoms, and the explanations of the captivity and return, together with the results of these experiences to the making of the Bible must prove a real help to teachers in our church schools to understand the Old Testament and to bring a similar understanding to their pupils. The description of the work and writings of the prophets in chapter five is worthy of particular note. The clear and definite summaries given at the close of each chapter, will prove valuable for ready reference as will also the excellent index and list of books. There is a fine tribute in the closing paragraphs to the wonderful messages which the Bible brings to us all. Very well carried out throughout the volume is the aim which is stated on one of the closing pages—"to show that the growth of the Bible is like that of all great literature and that to study it as literature, not as a creed or as a book on theology, is the way to understand thoroughly this Book of Books."—H. H. H.

St. Mark's Life of Jesus, by Andrew Sledd, D. D., Ph. D. (Cokesbury Press, 210 pages, \$1.00.)

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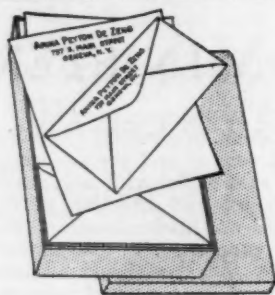
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The Church

Can the Churches Unite? A Symposium. (The Century Co., 230 pages, \$1.25.)

The World Conference on Faith and Order will be held this summer at Lausanne, Switzerland, from July 31 to August 21. There will be about five hundred delegates representing the various branches of Evangelical Protestantism. Roman Catholicism will not be represented officially. The purpose of the conference will be to explore and develop the possibilities for the reunion of organized Christianity. This book, published under the auspices of the official group arranging the World Conference, is essential to an understanding of the problems involved.

Each of the eighteen chapters is written by some outstanding representative of the main Protestant groups. For example, Dr. E. Y. Mullins writes for the Baptists, Dr. William E. Barton for the Congregationalists, and Bishop Charles P. Anderson for the Episcopalians. The various viewpoints are presented frankly and sympathetically.

After studying what each contributor has to say one feels that the coming World Conference can do no more than map out a constructive course of procedure for the problem. Some day Christendom may present a united front. That day may be nearer than we dream. In the present crisis facing the sundered fragments of historic Christianity almost anything may happen. This little book will help the reader towards an understanding of the many issues involved.—F. F.

The Rise of Gentile Christianity, by F. J. Foakes-Jackson. (George H. Doran Co., 231 pages, \$2.00.)

Dr. Foakes-Jackson adds to his list of valuable books this discussion of the conflict between the Jewish and Gentile Christians. It is a splendid study of the period, executed with that finished scholarship which has distinguished this able historian. The book in lecture form has been given to the summer conference of Union Theological Seminary, New York; to the clergy of the Episcopal Diocese of Albany, N. Y.; and to the Jewish Institute of Religion in New York City. The reader will find in it a splendid study of the Jewish origin of Christianity, Jesus as a Jewish teacher, and just where the divergence from Judaism took place. It will help many people to get the correct distinction between Judaism and Christianity and has already performed a healing mission in religious intolerance.—W. H. L.

The Message of Thomas á Kempis, by Eben J. Ives. (Fleming H. Revell Co., 104 pages, 75 cents.)

This book is intended as an introduction and companion to "The Imitation of Christ" of Thomas á Kempis. It admirably serves that purpose, dealing with the question of authorship, life of

Thomas á Kempis, limitations of the work, ground of its popularity, and the permanent value of its message. Chapter I raises the question of the kind of imitation of Christ Thomas á Kempis urged. "It does not propose a mere literal copying, but brings its readers into the very presence of Christ, and quickly passes away from following to fellowship with Christ, a fellowship which transforms the hidden springs of life, turning bitter waters into sweet, foulness into purity, and death into life." Also the author says: "We are summoned not to a copying of an external example, but to the partaking of a life, which, bringing strength, subdues to the resemblance of its own supreme nature."

In the second chapter, he indicates that a limitation of the "Imitation" is its failure to give a full-orbed presentation of the Christian life because of its somewhat self-centered monastic viewpoint. But this, he adds, is largely a surface limitation. Christians of all schools read the masterpiece with infinite profit—Protestants as well as Catholics: first, because of its freedom from theological and ecclesiastical discussion and controversy ("Everywhere the book rises to the bracing air of the hills of God above the plains where opinions clash"); second, because of its appeal to the heart; third, because the Christ spirit pervades its pages.

The essential message of the "Imitation," the author states, is "joyous renunciation." In Chapter IV he gives the message of the religious classic under the following topics: The King's Way of the Holy Cross; Imitation; Mysticism; Solitude and Fellowship; Ethics; Temptation; Grace; The Love of Jesus; and Holy Communion.

He has a chapter on some criticisms—just and unjust—of the "Imitation," and a dissertation on the need of the emphasis on the meditative side of religion in our day. There is a final chapter on Its Permanent Value.—P. F. B.

The Bible

The Messages of the Books, by F. W. Farrar, D. D., F. R. S. (The Macmillan Co., 532 pages, \$2.50.)

Dean Farrar has made it a practice since taking up his ministry in London to take entire books of the Bible as texts, preaching a separate discourse on each of the sixty-six sections of "The Library of Divine Revelation," pointing out the general form, the peculiar characteristics, and the special message of each book. This volume gives us the results of that work so far as the New Testament books are concerned.

Although the material is cast in homiletic form and many technical matters left to footnotes and chapter notes, there still remains in the main text much which makes it read more like a text-book than a volume of sermons. Possibly this could not be avoided. The reader finds considerable with which to disagree. The dean calmly holds to the Johannine authorship of the Fourth Gospel, the Letters, and the Apocalypse; consequently the dates of these books must be made to fit that conclusion. If Matthew wrote in Aramaic, he as well was responsible for the translation. Luke's gospel "is in its language the most accurate, in its order the most historical..." All the letters

bearing Paul's name are taken as they stand. The unity of the two Corinthian letters does not seem to be questioned and they precede chronologically the letter to the Galatians which is put at 58 A. D., the same year as Romans.

In spite of these and other surprises we must say that this method of studying each Scriptural Book as a whole, considering each part in relation to the age and conditions under which it was written, is not only an approach calculated to be interesting to preacher and congregation alike, but it is essential if the scriptures are to maintain a pre-eminent place in the thinking of the church. Textual and expository preaching cannot be expected to bear the entire brunt of the burden if lay people are to have an adequate knowledge of the scriptures.—W. D. K.

Peloubet's Bible Dictionary, by F. N. Peloubet, D. D., assisted by Alice D. Adams. (The John C. Winston Co., 800 pages and appendix, cloth \$2.50, leather \$5.00.)

This is a reprinting of a one-volume Bible dictionary which has had a wide acceptance by ministers and Bible teachers. The mass of Bible students seem to want a book which gives the information regarding Bible names and places, recent discoveries and their effects upon Bible passages, tables of weights and measures which help to interpret the scriptures. This one-volume dictionary answers the purpose. It will not fill the need of the man who wants Christianity interpreted in the spirit of liberalism. It will not satisfy the student who seeks profundity and extensiveness. But it is a volume which will be welcomed by Bible students who want a dictionary in sympathy with conservative theology and loyal to the traditional point of view of the Bible.—W. H. L.

Palestine and Transjordan, by Ludwig Preiss and Paul Rohrbach. (The Macmillan Co., 230 pages, \$10.00.)

This is a magnificent book for the home. The text is purely introductory for the book is mostly pictures. It has 214 photogravures and twenty-one colored plates on large pages, size 9" by 11". The photographs are exquisite, the color plates rich and appealing. The plates and the book were made in Switzerland and is a sample of the finest work of that land.

Such a book would be a delight in the Christian home. Its message will go through the eye to the heart and Bible scenes and stories stand out clearly and boldly.—W. H. L.

His Mother, by Alice W. Darton. (The Macmillan Co., 275 pages, \$2.25.)

A life of our Lord's mother issued under Roman Catholic auspices which any Protestant can read with profit. There is a brief mention of the doctrine of the immaculate conception in the opening chapter. Otherwise there is little that could be called distinctively Roman Catholic in the treatment of the theme. It is reverent, moving, thorough in its portrayal of Mary. Some slight use is made of the extra-biblical traditions that cluster around the virgin mother, and there is both good sense and good taste in this selection. The treatment as a whole runs parallel with the life and ministry of our Lord. It is astonishing how much material in the

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Various Topics

Richard Green Moulton, LL.D., Ph.D. A Memoir by W. Fiddian Moulton. (The Macmillan Co., 145 pages.)

A nephew writes this biography of the great scholar and teacher, who began his work of university extension at Cambridge and ended his life in 1924 in active service as professor of literary theory and interpretation in the University of Chicago. There is a foreword and an appreciation written by Sir Michael E. Sadler, Master of University College, Oxford, in which an appreciation from the English point of view is finely put. Moulton has made a great appeal to the young people of the world. He is the author of many volumes among which *The Modern Reader's Bible* is one of the best known. He is very religious in his attitudes being descended from four generations of Methodist ministers. His works are tinged with this spirit in their titles and substance. He opened windows in the minds of his students, made them love poetry and shared with them their love for music. He became the father of university extension work and the appendix contains a number of the courses offered by Prof. Moulton and their explanations.—R. W. A.

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For the Contributor
With the Camera Box Coin Collector, ten neat cards are supplied, each one bearing a different word portrait, in refined and witty verse.

These portraits repose in a hidden compartment of the box until the offering is placed in the slot when one of them is instantly released to the contributor causing pleasure as well as surprise because each portrait is a compliment.

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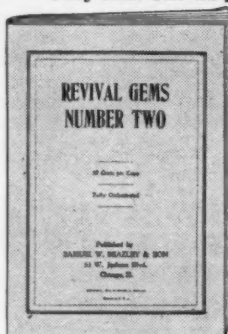
If you are interested in good, new music on vital subjects that voice the call of Christ to loyalty and heroism—songs that stir the heart and soul to action, get A HYMNAL FOR JOYOUS YOUTH.

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A New Hymn Book for general use
Being used by many of the largest Churches and Sunday Schools in America
Only TEN CENTS per copy.



Best Hymns by
EXCELL,
MRS. CROSBY,
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and a score of other noted writers.
Fully Orchestrated for 14 instruments
Contains the old favorites, commonly known as the "Moody and Sankey Hymns."

Many old invitation hymns not found elsewhere. Here is a high class collection of hymns and gospel songs within the financial reach of any church or Sunday School.

Nearly two million copies of Number One have been sold. Number Two is considered a better book. "Revival Gems Number Two" is a sensation. It is sweeping the country.

Send in your order at once for this great book.

PRINTED IN BOTH ROUND AND SHAPED NOTES.
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SAMUEL W. BEAZLEY & SON.,
53 W. JACKSON BLVD., CHICAGO, ILL.
Obtainable at your own denominational book store.

Vital News Notes

Reds Responsible for Chinese Revolution?

Dr. Robert E. Speer says so. According to the Philadelphia Public Ledger in addressing Presbyterian Social Union of that city he said, "Communism is entirely to blame for conditions in China." Further he said that while he was in China last year he learned that hundreds of Chinese young men were sent to the Sun Yat Sen University in Moscow, to learn about communism, then return to China to foment discontent. Dr. Speer's conclusion is different from that of most other international missionary observers who see in the uprising purely a nationalistic movement. Sherwood Eddy, for instance, thinks that the cause is the foreign aggression in many ways which has eventually driven the Chinese to self protection.

National Conference of Social Work

The Church and Social Justice, the Church in Industry, and Mental Hygiene in Religion are among topics of special interest to ministers and laymen which will be discussed at the National Conference of Social Work meeting in Des Moines, Iowa, May 11 to 18. The National Conference of Social Service of the Protestant Episcopal Church will hold its annual conference at the same time and place.

John A. Lapp of Chicago, leader in many movements for community welfare, is president of the conference. The general secretary, Howard R. Knight, 277 East Long Street, Columbus, Ohio, will be glad to send a copy of the program upon request.

May a Catholic Become President?

Mr. Charles Marshall has rendered a public service in sending out through the Atlantic Monthly an open letter to Governor "Al" Smith of New York asking him to tell the country if his loyalties to his church would conflict with his loyalties to the state if he should become president. Both Protestants and Catholics should welcome the question and the answer. The possibilities that Smith will become the Democratic nominee loom larger with the passing weeks. It is time that he tell exactly where he stands.

There are a great many things said in the dark by anti-Catholic agencies. Now is the time to bring them to the light and refute them. It is not a matter of tolerance and intolerance but of simply understanding of just what the Roman Catholic Church means by loyalty. Mr. Morrison who throws out the challenge is a New York lawyer, an Episcopalian and an authority on canon law. His paper is a learned treatise quoting extensively from court decisions in the endeavor to show that there would be a conflict between the church and state demands. It certainly justifies a clean cut honest answer.

Easier Divorces

"Divorces easier and quicker" seems to be the aim of the Nevada State legislature in passing an amendment to its divorce law. The six months of residence previously required of parties seeking the severing of matrimonial ties has been cut to three months. Most of the Nevada papers do not seem very happy over the matter and feel that the action will bring ridicule to the state. H. R. Cooke, president of the Nevada Bar Association, says that it is a straight bid for the dollars of unhappy married men and women of other states. There is plenty of evidence to show that the bill was passed after a long session when most of the legislators were tired and became indifferent to the issue before them.

The Temperance Movement in Japan

The annual convention of the National Temperance League of Japan will be held at Nagoya, April 13-15, in the Nagoya Chamber of Commerce Building. Owing to the growing sentiment for temperance and prohibition in Japan, and especially the present campaign for the revision of the Juvenile Temperance Law, the League leaders are anticipating a very enthusiastic convention. There is an increasing realization on the part of many leaders in Japan of the necessity of the empire's conserving more effectively her natural, financial, human and moral resources and a consequent increasing appreciation of the importance of the temperance movement which is fundamentally a conservation movement. About thirty new local societies have been added to those included in the League during the past year, making the total now about two hundred.

New Style Collection Plate

Order on approval. Don't send any money.
See before you pay—that's our way.



No. 63-44. New Style Collection Plate. Diameter nine inches, plush lined bottom; convex side means double the capacity of ordinary plate; flange on bottom permits stacking any number. Brown mahogany finish or imitation golden oak finish, \$2.65; Genuine walnut, \$3.00.

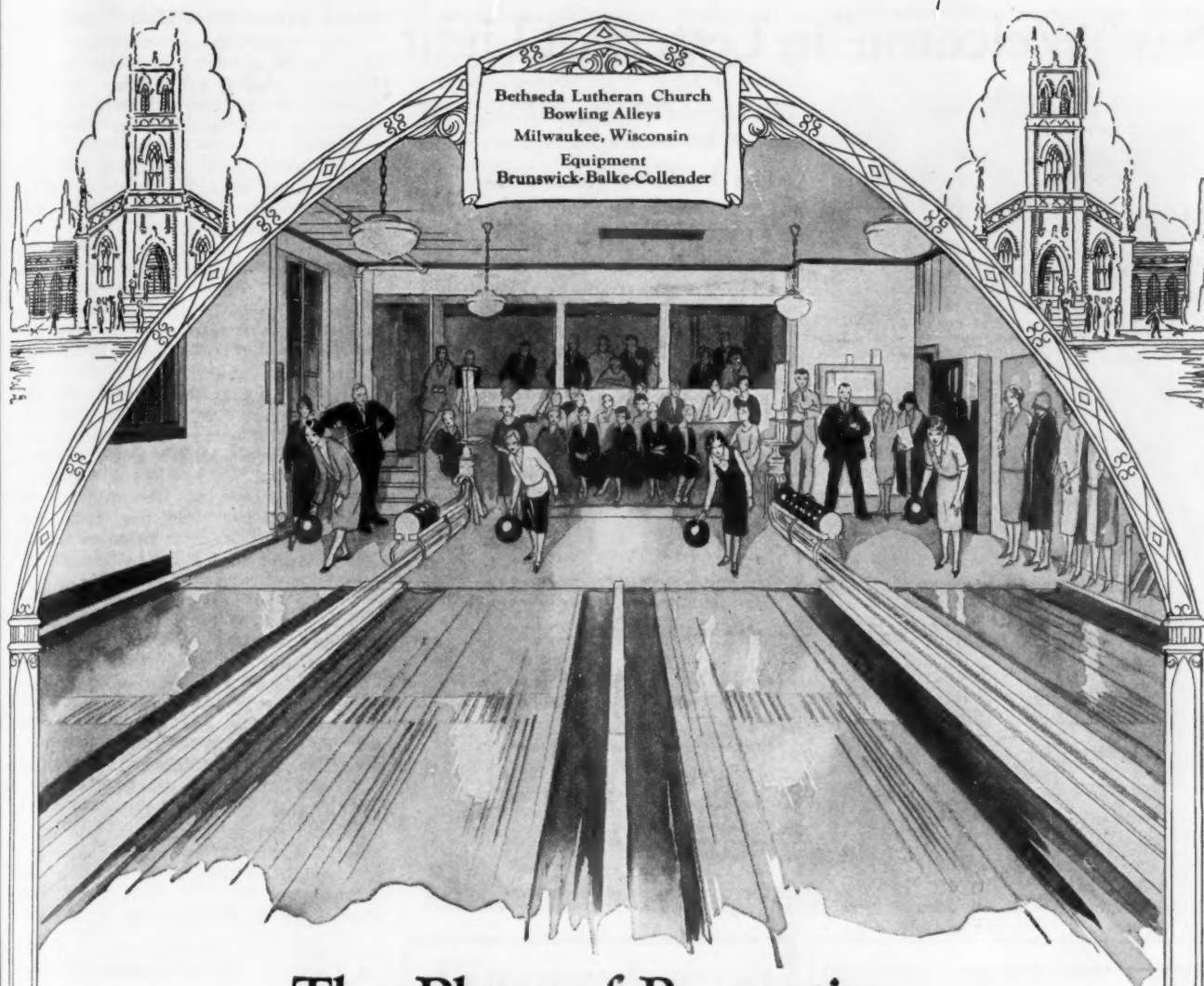
No. 63-46. Plate. Same as 63-44 but ten inches in diameter. Brown mahogany finish or imitation golden oak finish, \$2.95; Genuine walnut, \$3.30.

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The Place of Recreation in the Life of the Church

CHURCHES of every denomination and creed, large and small, wealthy and poor, have in recent years added immeasurably to their influence in their communities by providing for their members a place of recreation directly connected with the church and under its own wise supervision.

The slogan, "A healthy soul in a healthy body"—surely a consummation devoutly to be wished—epitomizes this movement. It is also a social agency par excellence. A well-known minister says, "A church bowling league, for instance, develops social contacts which the church can obtain in no other way, and many a serious problem of church

work can be discussed during this contact and support for the church can thus be obtained which otherwise would be impossible."

Successful Plans

A great deal of interesting material concerning financing and conducting church recreation halls or centers has recently been gathered together in booklet form. We will gladly send a copy on request gratis. Every plan given has proved highly successful—every one is practical for any church, no matter what its circumstances, for the undertaking is

self-supporting from the start.

This little volume will be a revelation to you, filled as it is with the actual experiences of numerous churches, letters from ministers, etc. You owe it to your members, and more especially to your young people, to become acquainted with what can be done. Simply mail the attached coupon and the booklet will be sent by return mail.



THE BRUNSWICK-BALKE-COLLENDER COMPANY
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Gentlemen: Please send me, without obligation, your booklet, "Interesting Young People in the Church and the Way to Do It."

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Say "Welcome" in Letters of Light



"Welcome!" says your Flexlume, in letters of light.

This handsome electric display possesses both quiet dignity and forceful attention power. Night and day, it will remind parishioners and strangers alike.

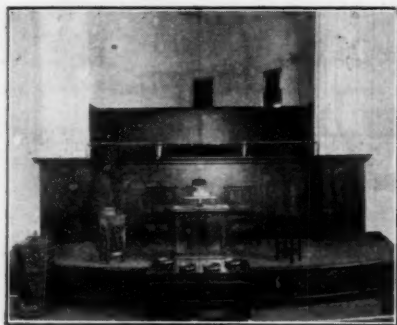
Flexlume is the primary form of church advertising. Its moderate price and permanent form make it more economical than any other kind of church advertising. You should give Flexlume first consideration for your church.

Let us send you an artist's sketch of a Flexlume Display for your church. There is no obligation involved.

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ELECTRIC DISPLAYS



CHURCH FURNITURE that is different — church furniture that is made by craftsmen who love their work—that is the kind we are making here at our Globecraft Shops in Northville.

We can supply *anything* you need either in beautiful standard designs or in distinctive creations to meet individual tastes.

And prices, due to our low overhead, are always surprisingly reasonable.

Before you buy—compare!

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INSTITUTIONAL FINANCING

is broadly discussed in

The Chart Book

a new publication describing the most efficient methods of raising money for denominational, educational and other publicly supported institutions.

It will be sent on request without obligation



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TRIBUNE TOWER
CHICAGO

King James Bible Held Unsectarian

The King James version of the bible is not sectarian, the Colorado Supreme Court said today in ruling that bible reading, without comment, is not in conflict with the State Constitution.

The court held, however, that children whose parents or guardians objected could not be compelled to listen to reading of the bible.

Overriding the objection of Charles Vollmer, a Catholic, of Platteville, who with other Platteville parents challenged the legality of the School Board's rule requiring bible reading at the opening of the school, the Supreme Court's opinion stated:

"It is said that the King James bible is proscribed by Roman Catholic authority, but proscription cannot make that sectarian which is not actually so. If it could, the Atheists could proscribe the 'Star Spangled Banner,' the Calvinists Whittier and the fundamentalists half of modern science. Neither can the fact that it is authorized by a sectarian.

"When portions are read which are claimed to be sectarian the courts will consider them.

"It is said that reading of the bible is intolerant and a form of religious persecution, but if those who don't like it can stay away and yet say to those who do like it, 'You shall not read it here,' who is intolerant? Are those who stay away persecuted?"

The opinion was handed down by Justice Dennison, Justices Adams and Whitford, dissenting, held it was proper to read the bible in the schools without comment, but that attendance should not be compulsory.

A Christian Trans-Continental Tour

The announcement of a Christian Trans-Continental Tour via the Santa Fe Railroad is unique enough to call for special editorial comment. It has been arranged by the Hunt Tours of Cleveland with the Presbyterian General Assembly to be held in San Francisco as an objective. But the appeal is so big that many who are not Presbyterians will take the opportunity to see America in company with outstanding Christian ministers and laymen.

It is planned that the sight seeing on the tour will take into consideration not alone the points of special interest in the west, southwest and the Rockies but special excursions will be made to Mexican and Indian Missions. In brief the people who will fill the train are interested in the wonders of the Kingdom of God as well as in the beauties of nature. A daily devotional service will be held on the train en route and unaccompanied women can travel with freedom and security.

The Hunt Tours has been assisted in planning the tours by Rev. James J. Coale, superintendent of Cleveland Presbytery and a member of the National Staff of the Board of Missions of that Church.

"Revival Gems Number Two"

is being used by many of the largest churches and Sunday schools in America. See ad on page 482 of this issue.

SAMUEL W. BEAZLEY & SON
53 W. Jackson Blvd. Chicago

Methodist Board of Temperance Speaks

When Clarence T. Wilson speaks, he says something. He has recently had occasion to reply to critics who have tried to show that the maintenance of an office in Washington, which seeks certain moral legislation is un-American. The inference from the criticism is that the Methodist church is much more interested in state affairs than it should be. The Roman church, we are told, would not think of doing the things the Methodist church openly does. Here is Mr. Wilson's reply:

These are some things it never does: It never spends a penny or a minute in trying to secure government positions for Methodist, because they are Methodists.

It has never secured, asked or wanted a dollar of government money for our denominational activities. Sectarian institutions should be supported by the voluntary contributions of the people who believe in them; the government by taxes.

The board has no secrets as to the sources of its income nor the uses to be made of it; and every act of its officers is as open as the day. The openness of its propaganda prevents its being objected to as a "lobby."

The board has a right to its say on such matters. It is made up of American citizens; it pays its full taxes as the District of Columbia assesses them, and it asks no exemption growing out of a religious ownership. We have all the guaranteed rights "of free speech," "of free press," "of the people peaceably to assemble," and "to petition the government for a redress of grievances." The board has not only this right, but the duty to offer the moral sanctions for civil government.

Haynes Comes Back

Roy A. Haynes of Ohio has been reappointed as Acting Prohibition Commissioner by President Coolidge. Haynes had previously been appointed by President Harding but his dry activities led to his taking a back seat to Lincoln C. Andrews, Assistant Secretary of the Treasury. The reappointment of Mr. Haynes has been generally gratifying to the Christian people of the land and political wise acres see in it the definite alignment of President Coolidge to the dry cause. The wet and dry issue will not down. Nobody even imagines now that it will not be an issue in the big party conventions and it will probably play a big part in the presidential election.

Religious Instruction Vindicated

The Supreme Court of New York State has decided a case which has wide significance for a week day religious education. The Free Thinkers Society of New York City brought mandamus proceedings against Dr. Graves, the Commissioner of Education in New York State, seeking to compel him to close all the week day church schools in the state which are operating under the "released time plan."

The decision was a complete vindication of the week day church school operating on public school time. It will have a wide influence not only in New York State, but in nearly a dozen other

states where this plan has been opposed and where legislation concerning the status of week day church schools is pending.

WINSTON-INTERNATIONAL TEACHERS' BIBLES

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

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253 WINSTON BUILDING PHILADELPHIA

A Parish Paper Will Provide Extra Money for Your Church



HUNDREDS of pastors are making profits from parish papers, by taking advantage of our co-operative plan. This plan is so

simple and yet so practical that any pastor of any church, large or small, can have a parish paper and use it as a source of obtaining funds for needy church supplies, or for adding to the pecuniary income of the pastor.

Of course the principal reasons for publishing a parish paper are to advertise the church, increase the attendance, act as assistant pastor, increase church prestige and to keep community people and non-resident members informed, but at the same time, if you follow our plan, all publishing expenses will be met and there will be a balance for the church or pastor.

Read What Others are Doing

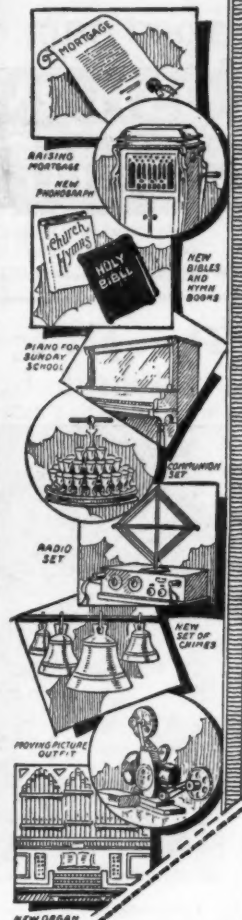
"A parish paper is a profitable venture in a financial way as well as all others. Cleared \$37.26 on last issue."—Rev. F. O. Hathaway, Stockton, N. J.

"It is a pleasure to recommend your service. Cleared \$16.80 on my last issue."—Rev. S. W. Mattson, Carney, Mich.

"Last year my profits amounted to more than \$300.00."—Rev. C. B. Doty, Gilboa, Ohio.

You Can Do the Same

No matter who you are, where you are, or the size of your church, you can publish a parish paper and make it an asset to your church. Let us explain all about our co-operative plan. Sign the coupon. No obligation on your part. We will send samples and particulars. No unpleasant follow-up system.



National Religious Press, Grand Rapids, Mich.

Without any obligation on my part please send me samples and particulars regarding your Co-operative Parish Paper Plan.

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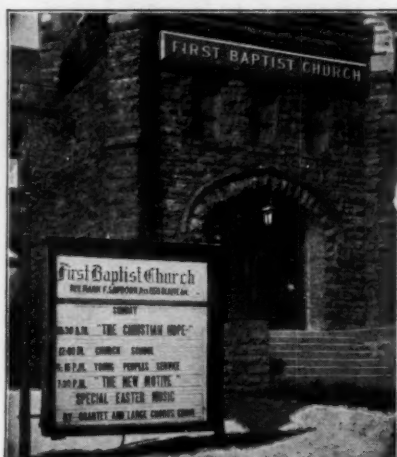
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Ostermoor & Co., Inc., Dept G, 114 Elizabeth St., N.Y.

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Ashtabula Bulletins are made of the very best materials by skilled workmen. They are shipped to you complete, ready for installation. They are guaranteed to be exactly as represented and with proper care will last a lifetime.

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Psychologists have determined that black letters on a white background are easier to read than any other. While black letters on white are standard with Ashtabula Bulletins, if desired, reverse type letters will be furnished.



**INSIDE LIGHTING PROVIDES
FREEDOM FROM SHADOWS**

The halftone reproduction above shown was made from an 8"x10" photograph taken at night with no other illumination than the inside lighting of the bulletin. It shows you very clearly that Ashtabula Bulletins are remarkably legible at night. Inside lighting provides illumination, free from shadows, and no one can tamper with your lights.

Catalog and price list will be sent if you mention Church Management and the name of your church.

THE ASHTABULA SIGN CO.
551 Kingsville Ave., Ashtabula, Ohio
"The Home of Good Bulletins"



Passing the Joy Around

Some simple tips are very useful. This little reminder of possibilities for fall rallying may be so simple as to be ignored but I take the chance because it works. I plan a great deal for the evening service. Last year we gave a whole month to rallying. Four different organizations took charge of the evening service — The Sunday School, The Epworth League, The Ladies Bible Class, The Men's Bible Class. They were given freedom to arrange whatever program they pleased and each organization was inspired to endeavor to out-rival the other. The programs were splendid—orchestras, individual instrumental solos, poems, anthems, etc., were made to do service in a variety of ways but in each case a well balanced program with a spiritual emphasis was provided. The response was splendid. These efforts by the organizations are always beneficial. I have used the Men's and Ladies' Bible Class this summer the same way and they filled the church. It also brought members of classes to church service

whose custom is to attend Sunday School only. It's worth trying. One result this summer was \$246 balance in treasury at the end of month in which classes were so used.—Charles E. Boraston, Lancaster, Pa.

Variety in Prayers

Recently reading a book "Extempore Prayer" by Tallings, which is no new book but worth the reading by every minister, the suggestion came to me to keep account for one month of the number of audible prayers I offered.

The result of that accounting was a mighty conviction that prayer needs to be studied, made intelligent and kept from going in a deadening circle. During the month of November, just past, my audible prayers were as follows:

Grace at Breakfast	27
Family Worship	25
Grace at Dinner	23
Grace at Supper	21
Blessing Bread (Comm.)	1
Blessing Wine (Comm.)	1
Invocations	4
Benedictions	7
Prayer Groups	2
For New Members	1
Grace at Meals outside the home	4
Sunday School	1
Goodwill Indus.	1
Deacons' Meeting	1
Teacher's Meeting	2
Prayer Meeting	5
B. Y. P. U. Meeting	2
Wedding Prayer	1
At a Mission Church	2
Pastoral Prayer in Church Worship	10
At Offering	7

A total of 148 times did I raise my voice to Deity when others were listening! What of all those attempts to address Him? Was there a variety in the appeals which was in any way commensurate with the needs of all those groups for whom and with whom I prayed?

Again this has made me, I hope not critical, but observing of the prayers of others: Brother, do you know what you say when you pray in public? Is the best of preparation all too poor

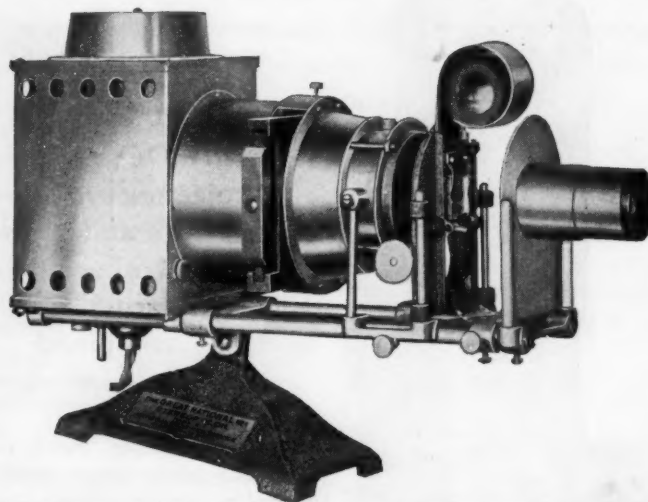
"Revival Gems Number Two"

contains many old favorites commonly known as the "Moody and Sankey hymns." Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 482 of this issue.

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For Glass and Film Slides
The Acme of Perfection
Finished in Nickle and Brass
Two Complete Lens Systems
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Finest Imported Lenses
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Price, \$79.50
Complete



ABSOLUTELY FREE

with your purchase of the "WHOLE BIBLE IN PICTURES" at five cents per slide. Send for free samples.

SENT ON APPROVAL

If you like it, keep it. If not, return it.

TERMS TO SUIT YOU

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"A signal triumph in the field of religious education."

"Your pictures give realism to Bible Narrative."

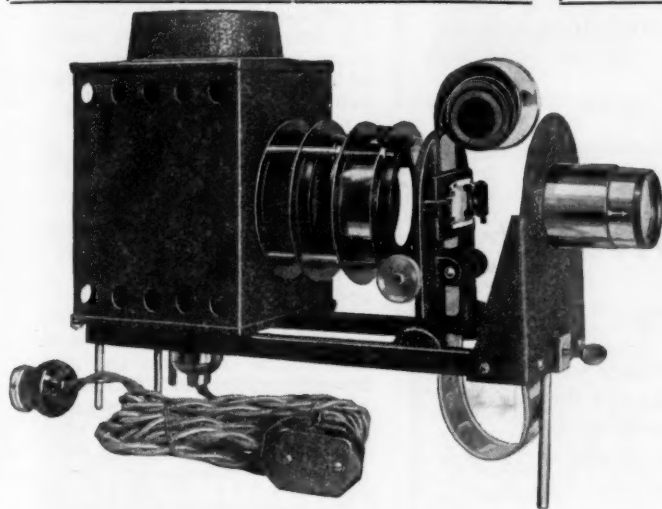
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"They are more vivid than words can tell."

"Best possible commentary on the Bible."

"Our attendance has been doubled."



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More DeVry Portable Projectors are in use in schools and churches than all other makes of standard portables combined

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Ask for our packet of facsimile letters from pastors; also our free booklet on **Making a DeVry Pay for Itself**, and our List of Sources of Free and Rental Films.

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Free Summer School of Visual Education for ministers and teachers, June 27 to July 1. Early registration is advisable.

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when you are getting ready to address the people in sermon and none at all good enough when you are to address Deity? Among us of the more non-liturgical churches I feel there is great need of more careful, intelligent and helpful praying. If we are to set aside the great prayers of the liturgical churches in the interest of more spontaneity, of what good is it if we go round and round in worthless expressions in extempore prayer? I simply submit this bit of soliloquy in the hope it may be helpful to some fellow minister.—Rollo C. Speer, Milwaukee, Wis.

Printed Sermons

The typewriter is mightier than the sword. The average minister desires the greatest good possible from his sermons. The sermon digest reprint is a good medium for extension of the spoken sermon. For a number of years I have reprinted my sermon digests for free distribution. My method is as follows:

The newspapers in the various towns where I have preached have been glad to publish a column or more each week of one of my Sunday sermons. This has often been advertised as a special feature of the paper. When the sermon is printed the greater portion of the work has been done. I then have the printer take the metal and arrange in pamphlet form with a good heading and sometimes my picture. I use the pamphlet reprints for free distribution at the next evening service. The people are always glad to get them, it increases attendance and often the members of the congregation will ask for additional copies to mail to their friends. The cost of pamphlet reprint is small as the linotype work is the most expensive part of the printing and this is free as it is regular newspaper work. Two sermons can be printed in a six-page folder. Try it.—Rev. John Wood, Glendale, Calif.

Two Color Mimeograph Printing

In printing our church calendar with a mimeograph, I have found out that it is more satisfactory and cheaper to apply the ink on the outside of the pad with a brush before putting the stencil on the drum. This makes a more even distribution of the ink and may be used in conjunction with inking from the inside. One inking in this way is sufficient for several hundred copies which are usually enough for any church using the mimeograph for calendar work.

If two color printing is wanted, ink one half of a pad red and the other half black. This makes the outside of a bulletin red and the inside black when it is printed as mentioned in Dollar Tip Department, January, 1927. Several colors may be used at one time, when inking is done from the outside by applying the desired colors where desired.

When all black is desired again, remove the two colored pad and store it away by placing it between two sheets of waxed paper. Clean the mimeograph drum with an old cloth and replace your black pad.—Raymond J. Cornish, Canton, Pa.

The Church's Opportunity To Get Money

This is the title of a booklet that will be sent free to pastors and church executives contemplating new church building or the raising of funds for paying off mortgages and other encumbrances.

Prepared by an established organization with **Sixteen Years of Practical Experience** in fund raising for churches and institutions it will give valuable information to those who are striving forward but find themselves handicapped for lack of space and burdened with indebtedness.

Sane, dignified fund raising, providing the objective is real and worthy by a nationally-known organization furnishing competent leadership.

Write, stating your requirements

The Ward Systems Company

28 EAST JACKSON BLVD.

CHICAGO, ILL.



Bulls-eyes for Bulletin Boards

A good conscience makes for courage.

* * *

It is better to lead than to censor.

* * *

Eve was made from Adam's rib. He couldn't spare any back bone.

* * *

It's the long, steady pull which counts.

* * *

The devils also believe and tremble.

* * *

Many public prayers are spoiled by lack of private practice.

* * *

Many women will spend more on what goes on the head than on that which goes in the head.

* * *

Then some heads are better adapted for external adornment than for internal development.

* * *

Holding fast to that which is good press on to that which lies before.

* * *

It is more important to do a thing well than to do it first.

* * *

"The world is so full of a number of things, I am sure we should all be as happy as kings."

* * *

Common sense is a pretty good keel to life.

* * *

Sin may be social in its consequences but it is individual in its origin and in its punishment.

* * *

The world is hungry and thirsty for that which money cannot buy.

* * *

Just a minute, man. Don't talk so loud. "Be still and know that I am God."



Raised \$104 for Church

This Easy Way

MRS. THOMAS of Pa. and ladies of her auxiliary found DUSTAWAY an astonishing money raiser! It brought them \$104 in no time. Another auxiliary in West Va. raised \$276 the same easy way. And Mrs. Seawell of Mo. raised \$10 single-handed in exactly 11 minutes. DUSTAWAY is an amazing new invention—a fluffy mop-like pocket that slips over any broom and transforms it into a thin, flexible, washable mop in a jiffy! 13 novel features. Reaches clear under radiators, low furniture, etc. Catches and holds dust. No oil to streak. No metal to scratch. Absolutely unique. Approved by Good Housekeeping Institute.

Test Sample Sent Free

Test sample of DUSTAWAY sent Free for consideration of any church society on request of authorized member. A 2-minute test will show you remarkable fund-raising possibilities. We have special plan of sending DUSTAWAYS without deposit so that you don't invest a penny in advance. Send postal for sample today!

ELCO PRODUCTS COMPANY, Dept. E-41 Quincy, Ill.

Winters' DeLuxe Church Bulletins



- broadcast news and announcements.
- build attendance and collections.
- create new life and interest in every church organization.

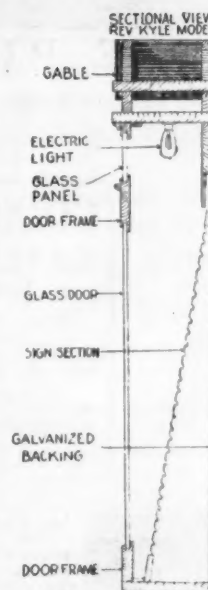
Dignified advertising has taken a recognized place in emphasizing the activities of the church. Commencing as an idea in the mind of a progressive minister about twenty years ago, the church bulletin has demonstrated its desirability and practical usefulness so many hundreds and thousands of times that today it is generally recognized as one of the most effective and economical means of advertising that the church can use.

Winters' DeLuxe Bulletins, the first and original illuminated bulletins of this type, are in daily use to the number of more than 20,000.

Superior features of Winters' construction

DeLuxe Bulletins are better made—and less expensive. Comparison will demonstrate the truth of this statement to your entire satisfaction.

We call your attention to the one-piece steel sign section, or panel, illustrated at the left—made from a single sheet of impervious, lithographed steel—light, strong, and with a frame only one inch thick. The cabinet is made from solid oak—simple and durable. The entire sign panel is illuminated by two 50 candle power electric lamps—and as easy to read by night as by day. These and other DeLuxe features are fully explained in our free catalogue. Send for it today.



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The REV. KYLE Model is a day and night Bulletin, name of Church, Pastor and Announcement can be read by night as well as day.

The Greatest Interchangeable Steel Bulletin Ever Conceived or Constructed

Dimensions over all 72x44 inches, depth 6 inches. **WIRED INSIDE READY FOR USE.** Finished natural oak, treated with three coats outside spar varnish; sign section pressed steel, letter equipment 330—3 inch; 450—2 inch.

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American Business Man Most Unsuccessful Father

The American business man is the nation's most unsuccessful father. Professional men and those of all other classes fulfill their parental duties more effectively than the banker, the merchant, the real estate broker and their fellows engaged in buying and selling.

This is the charge of J. George Frederick, himself a business man, but one who has taken out time for a scientific study of his role as father.

"The real truth about the American business man as a father," says Mr. Frederick in the April issue of "Children, The Magazine for Parents," "is that he is centered emotionally, with extraordinary intensity, not in his family but in his work; and that this seriously affects all his family relationships. In his work, the typical American business man displays all the intensity, passion, persistence, will-power and feeling that can possibly be mustered by a human being. Everything else receives only the left over, the more casual interest."

But that situation cannot be remedied, Mr. Frederick points out, since the economic system we have built is such that the man engrossed in business has but a few minutes a day for his family. The only way for such a father to become a factor in building the character of his children, he says, is to intensify the time he spends with them.

Largest Week Day School in the United States

Cincinnati claims to have the largest Week Day School for Religious Education in the United States. In April, 1922, it was organized by Rev. D. A. Greene of the Poplar Street Presbyterian Church with twelve pupils. Now about six hundred pupils from the George F. Sands school take the instruction each week and Methodist, Reformed and Presbyterian churches are co-operating. The school runs during the school hours of the week, the children, on request of parents, being dismissed for one hour of religious instruction. Four teachers are necessary and the classes are each limited to thirty-five pupils.

W. P. Blessing Moves

The W. P. Blessing Company of Chicago, which is probably the largest independent retailer of religious books in America, is moving on May first from 208 South Wabash Avenue to 63 East Adams Street of that city. Blessing's is a unique institution. Entirely free from denominational alliances and dependent purely upon personal initiative and book service it has sent books to every part of the continent. Its special removal sale catalog gives an idea of the extensive stock carried and the breath of the work.

BEFORE IT IS TOO LATE

If you have a gray-haired mother In the old home far away,
Sit you down and write the letter You put off from day to day.
Don't wait until her weary steps Reach heaven's pearly gate,
But show her that you think of her Before it is too late.

The Church and Newspaper

(Continued from Page 467)

were men crying in the wilderness, "make straight a highway for our God."

There are very few prophets of Baal or servants of Baal among our newspaper men or women. Even the printing of crime in newspapers is credited to the bible stories, which reveal crime in the lives of some of the greatest bible characters. Exploitation of crime and the glaring headlines and the writing of minute details are certainly not founded on the bible. The scriptures print evil that good may come, but much evil, as portrayed in some sensational newspapers, tends to exaggerate evil. The churches should hold to strict accountability the editors and publishers and writers of the yellow and sensational papers.

It pays to advertise as hundreds of preachers and churches have demonstrated by increased attendance and larger collections, as well as larger publicity. Churches should not "sponge" on the newspapers. The space in the newspapers must be sold to pay the running expenses of the paper and the churches should advertise their wares as earnestly and as systematically as do the business men.

The preacher should supply news by studying the needs and the standpoint of the newspaper. The preacher owes it to the public and the members of his congregation to see that the news about his church and about religious advance in general, are properly handled.

One prominent editor has said, "take the newspaper men into your confidence and nine times out of ten or oftener, you will find that they are regular human beings."

John Wesley said, "I read my newspaper to see what God is doing with his world," and our Lord and Master, Jesus Christ, said, "Go ye into all the world and preach the Gospel."

Surely the newspaper is part of the world and it is Christ's wish that the preacher should go into the newspaper. Surely the "world" includes the modern newspaper.

Some church people think that the

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Church Envelope Specialists

2664 MAIN STREET

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Dietz Secretary's Report Board

Sept. 15 ATTENDANCE and OFFERING 1921									
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Off.	
1	Mr. Grossman	12	6	10	17	9	6	55	
2	Mrs. E. Collins	10	10	60	18	14	9	14	
3	Miss Deering	14	11	71	19	10	7	12	
4	Mr. B. Dietrich	10	8	54	Beginners	44		1.28	
5	A. L. Jackson	15	15	93	Primary	86		1.54	
6	H. Martin	9	9	75	Junior	112		3.03	
7	Windfield S. Day	8	7	10	Visitors	4			
8	E. Gardner	14	13	89					
9	Edwin Cornell	8	8	71	Roll Day, Sun. Sep. 18				
10	W. Adams	116	85	4.70					
11	Albert Livingston	73	53	3.38	Attendance				
12	Miss G. Holms	26	25	1.75	Today	776		31.18	
13	G. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	2.37	Birthday			4.73	
15	L. Brown	54	27	15	Bibles			13.33	
16	Louis Carter	75	59	4.95	Missionary			49.24	
Membership Aim 800				Entertainment on Tue. Eve. Oct. 4					

Encourages friendly rivalry in which all are winners. No losers.

Furnish your school with the right equipment and you will see your school grow.

Now made in five sizes, 92 sets of word cards, 30 sets of figures.

Illustration is Size 4.

No. 1—Size 30x31 inches; 12 lines, 20 sets of figures, 92 one piece words, \$15.00
No. 2—Size 45x32 inches; 12 lines, 30 sets of figures, 92 one piece words, \$18.00
No. 3—Size 48x45 inches; 18 lines, 30 sets of figures, 92 one piece words, \$22.00
No. 4—Size 48x58 inches; 19 lines, 30 sets of figures, 92 one piece words, \$28.00
No. 5—Size 49x74 inches; 19 lines, 30 sets of figures, 92 one piece words, \$36.00
Set of 620 Steel Letters in cabinet only \$8.00 extra.

WILLIAM H. DIETZ, Maker, 20 E. Randolph St., Chicago

newspapers are "worldly," which is all the more reason that we should listen to our Master's command. "Go ye into all the world," which in this case, especially interpreted would be, "Ye church people, go ye into the newspapers with the Gospel."

It is small business and ridiculous of preachers to say that our press associations or great newspapers are controlled by large interests or any particular church. We have had over seven

years' experience with press associations and somewhat close association in cooperating with the Associated Press. It is silly, childish and lacking in truth to assert that the Associated Press is controlled by any particular business or church, and it is against sensationalism. Our great newspapers and press associations try to be truthful and are simply the organs of conveying news of all events unbiased or unprejudiced to the public.

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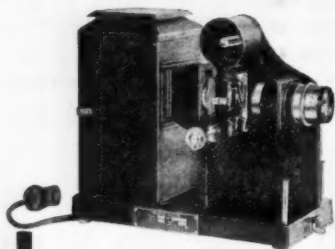
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Church Workers Will Confer on Care Of Orphans

Clergy and laity who, under auspices of the Protestant churches, work in behalf of orphans and other dependent children will be in conference in New York City April 21 and 22. The conference will be under joint auspices of the Federal Council of Churches and the Child Welfare League of America. In addition to executives and trustees from church children's institutions and child placing agencies from all parts of the country, the attendance will include church social service officials and representative social workers. The conference is open to others who may be interested in church work for dependent and neglected children.

The experience of a church orphanage in administering mothers' aid is to be described by Rev. M. L. Kesler, D.D., general manager of the Thomasville Baptist orphanage. This institution supported by the Baptist Convention of North Carolina, cares for about 1,000 children. Only sixty per cent of these receive care in the cottages at the main institution and its branch. Nearly four hundred children are partially or fully supported in their own homes with their mothers. Miss Mary F. Bogue, state supervisor of the Mothers' Assistance Fund for the State of Pennsylvania will tell of the development in the United States of child care under mothers' assistance funds.

Information and programs may be secured by addressing the Secretary of the Conference, H. W. Hopkirk, Child Welfare League of America, 130 East 22nd Street, New York City.

D. V. B. Schools in Korea

The first Daily Vacation Bible School was organized in 1922. In 1926 292 were held. The Korean movement is starting a new idea in D. V. B. S. It is having some schools in the winter holidays. These are the special times when the working boys are idle. The crops have all been harvested and their hands have nothing to do—we are quite certain this form of work will get the interest of the people and before many years something worth while will be done.

God is the God of the living.



Your Problems

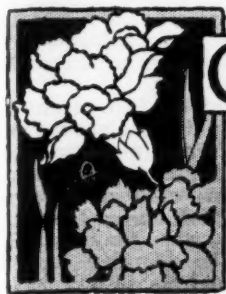
Solve Them With a Parish Paper

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are usually shipped within 48 hours.

Samples and Particulars Free

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Grand Rapids, Mich.

Cuts for Your Church Printing



On Mother's Day

No. 51—\$1.00



MOTHER'S DAY

No. 50—\$1.00



No. 31—75c



DO YOU GIVE YOUR SHARE?

No. 56—\$1.05

Bulletin Dept., Church Management

626 HURON ROAD

CLEVELAND, OHIO



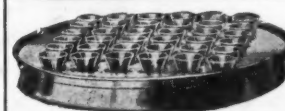
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Stereopticon Slides—"Story of Pilgrim Fathers," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn, Cartoon," "Pilgrim's Progress," "Billy Sunday," "In His Steps," Numerous Evangelistic Sermons (illustrated.) Slides made to order. Card brings complete list. Willis P. Hume, Oberlin, Ohio.

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Save 40% on your Revival Song Books. I can supply you any quantity of Rodeheaver Victorious Service Songs. Manila, \$15.00 a hundred; cloth, \$24.00 New. M. T. Turner, 417 East Grace street, Richmond, Va.

For Sale—Large brass bell for church or fire company. Rev. Arthur H. Getz, 15 A Church street, Spring City, Pa.

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Editor Available—The editor of "Church Management" still has some open supply dates for the summer months. He may be addressed at 626 Huron road, Cleveland, O.

Wanted—Position as business manager of church or religious organization. Nine years' experience as such in mission field. College and seminary graduate. Address "X," care Church Management.

Professor in Theological Seminary open for Sunday engagements. Summer engagements after June 10. Home in Pennsylvania. Address "Seminary," Church Management.

Experienced church organist available for Cleveland and suburbs. Address Box "K," Church Management.

Biblical, Theological and Ecclesiastical Encyclopedia by McClintock & Strong, ten large 8vo. volumes, full leather binding, \$15.00. Get our list of book bargains. Typewriter mimeographs cheap. Pastor's Supply Co., Lockport, Ill.

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Choice Bits Collected From Here and There to Encourage Chuckles

Hank, referring to the tug of war between Florida and California for New York's and Chicago's winter patronage, says:

"A friend of his just returned from the South tells this one about the Floridan and Californian going to a convention in a Florida town. They had argued about the prospective size and virtues of their states all during the trip.

"Their beds, when they arrived, were adjoining. The Floridan obtained a large turtle and placed it in his neighbor's bed. When his foot touched it, he jumped up shouting, 'What in the world is that?'

"One of our Florida bedbugs," said the Florida man laconically.

"The Californian squinted at it carefully again and said, 'Little son-of-a-gun, ain't he?'

A son at college wrote to his father: "No mon, no fun, your son."

The father answered: "How sad, too bad, your dad."

A minister, in addressing his flock, began: "As I gaze about I see before me a great many bright and shining faces."

Just then 87 powder puffs came out. —Good Hardware.

Little Jean: "Say, Harold, I know what they mean when they amen."

Harold: "What?"

Jean: "It means they are talking to God."

Harold: "No, it don't. It means they are going to stop."

A patient who was convalescing from a long siege of pneumonia had asked repeatedly for food and finally the nurse gave him a small spoonful of rice.

A few minutes later the patient rang again, and when the nurse appeared said to her: "Now I want to read a little. Please bring me a postage stamp." —The Progressive Grover.

He: "Do you want to marry a one-eyed man?"

She: "No, why?"

He: "Then let me carry your umbrella."

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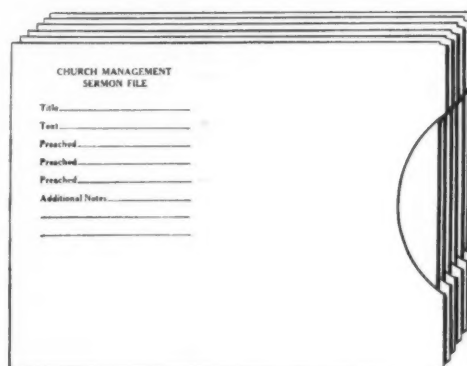
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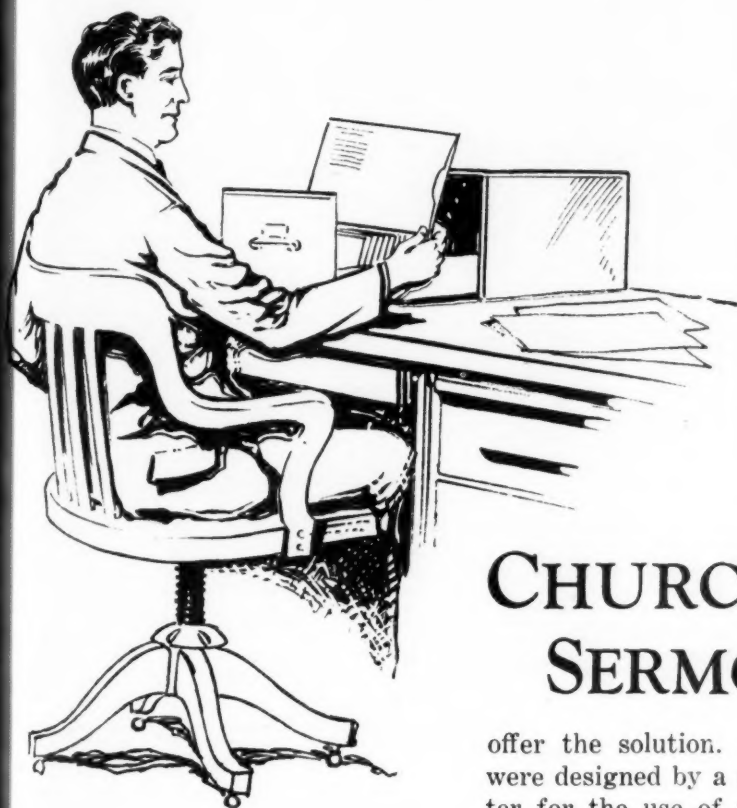
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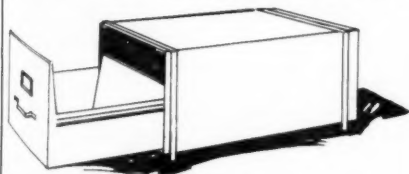
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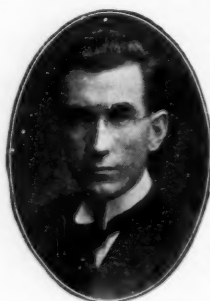
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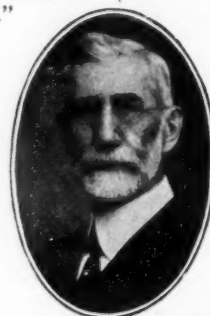
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